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CHRIST

Set forth in ſeveral

Sermons

UPON

The 7th Chapter to the

HEBREWS.

By Mr. *Robert Ottee*, Late Paſtor to a Congregation in *Beckles* in *Suffolk*.

LONDON,

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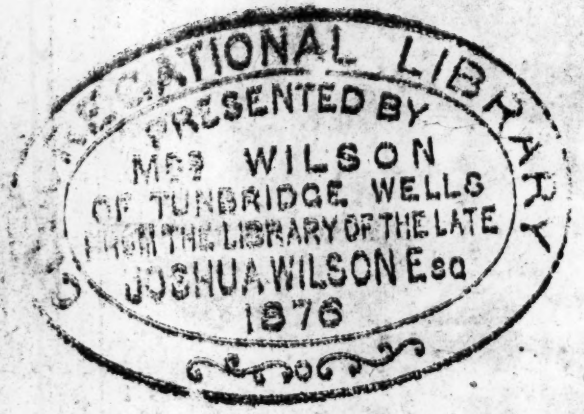
J. W.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To the READER.

THeſe Sermons are put out after the Authors death; they were taken in Short-hand from the Preacher, and every wiſe and candid Reader will eaſily think, that every thing is not ſo Exact and Perfect, as if the Author had Viewed and Corrected things himſelf; but however, it is much deſired by thoſe that had ſat long under his Miniſtry, that theſe Sermons might be Publiſhed, becauſe they treat of ſuch an excellent Subject, ſetting forth our Lord and Saviour Jeſus Chriſt, our great High Prieſt and Mediator, in a plain and Spiritual manner, holding forth Chriſt as an object of Faith, that thoſe who are yet unbelievers

may be incouraged to look to him and be ſaved, that they may know the way of coming to God by him; and that thoſe that have believed thro Grace, may learn to make more conſtant uſe of the Lord Jeſus Chriſt for Sanctification and Conſolation all their days, ſeeing we do receive all Spiritual bleſſings thro him. The chief deſign of theſe Sermons is to extol Chriſt, of whoſe Perſon, and of the Worth of our Redemption by him, when Miniſters have ſaid all they can, the half is not told of him, yea, it may be ſaid, How little a portion is known of him?

It ſeems thoſe that heard theſe Sermons Preached were much affected with them; and it is hoped the Lord will pleaſe to put in by his Spirit to bleſs them to thoſe that ſhall read them.

Martin Finch.

To the Congregation lately pertaining unto the Care and Overſight of Mr. *Robert Ottee*, Preacher of the Goſpel at *Beckles* in *Suffolk*.

Dear Brethren,

YOu *have here preſented to your view thoſe profitable Sermons, which ſounded ſweetly in your Ears. He Preached on this Chapter, as for your Edification and Conſolation, ſo (as he told me) for his own, for he had many Warnings of putting off his Tabernacle. They were Preached on the former part of the Lords day, for he Preached on the afternoon from other Scriptures, more ſuitable to the greater part of his Auditors. Theſe were his laſt Sermons.*

We read of the great Prophet Elijah, *that he left his Mantle, when he was caught up to Heaven,* 2 King. 2. 13. *by which great Wonders were effected. And by the bleſſing of God, who giveth the increaſe, great things may be wrought by a ſpiritual, though not miraculous operation, in the reading of theſe Sermons.*

By theſe we may underſtand what a great bleſſing you enjoyed in ſuch a Miniſter for above

Thirty years, who was abundant in Labours. And likewise how great your Loss is under which you yet mourn!

He was (as is well known) an Interpreter one of a Thousand, Job 33. 23. *An* Apollos, *mighty in the Scriptures,* Acts 18. 24.

Though you are in want of a good Shepherd to feed the Flock, yet you must say as Abraham *(of old) to his Son* Isaac, *God will provide.*

I intend brevity, and only add a word or two more to you that were his Flock; Remember how you have received and heard, and hold fast and repent, Rev. 3. 3. *Brethren, farewel, be perfect, be of good comfort, be of one mind, live in peace, and the God of Love and Peace shall be with you.*

I remain,

Your willing Servant
for Jesus sake,

WILL. BIDBACK.

Christ

Chriſt ſet forth.

SERMON I.

Hebrews 7. and 1, 2, 3 verſes.

For this Melchiſedeck *King of* Salem, *Prieſt of the moſt high God, who met* Abraham *returning from the ſlaughter of the Kings, and bleſſed him:*

To whom alſo Abraham *gave a tenth part of all: Firſt being by interpretation, King of Righteouſneſs, and after that alſo King of* Salem, *which is, King of Peace.*

Without Father, without Mother, without deſcent, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a Prieſt continually.

HAving lately ſpoken many things of drawing near to God; as it is the duty of all men to do, and of true Believers eſpecially: And that there is no drawing near to God, but by our great High-Prieſt, our Lord Jeſus Chriſt: And the Lord having ſworn that this Chriſt

is a Priest for ever after the Order of *Melchisedeck*: It will be very necessary, through Gods assistance, to open and apply this *Melchisedeck*, as he was a type of Jesus Christ. I know that there are many in this Congregation, that are but Babes in Christianity, and have need of *Milk rather than strong meat*; plain Preaching, and that which is easie for them to understand: But there are several other able Christians here amongst us, that have had their sense of the things of God, of many years standing, that may be able to digest stronger meat; and for their sakes I would, according to my measure of ability, open this Mystery of Christs Everlasting Priesthood, under this type of *Melchisedeck*, that so we may grow more perfect in our knowledge. There are many great and profitable Mysteries couched in *Melchisedeck*'s Name and Office: And so great a Mystery it is, as the Apostle spends a great part of this Chapter in opening of that Mystery; How Christ is a Priest after the order of *Melchisedeck*; and then makes application of the whole in the latter part of the Chapter; and therefore I intend (God willing) to go through this Chapter briefly in the former part of the day. For besides the Gospel Mysteries, that are held out in this *Melchisedeck*, here are divers practical

Truths

Truths to be handled, as we go along, which are of daily uſe to us.

Now the Apoſtle having in the laſt words of the foregoing chapter, ſaid, Chriſt is made a *Prieſt for ever after the order of* Melchiſedeck, he comes now to deſcribe *Melchiſedeck* to them--Firſt by his Name and Office, and then by his pious action, in going out to meet *Abraham.* As for his Name, we ſhall not need to ſtand upon that, becauſe the Apoſtle interprets it in the following words--His Offices were both King and Prieſt: King of *Salem, and Prieſt of the moſt high God.*

Secondly, By the work that he did, which was, that he met *Abraham returning from the ſlaughter of the Kings, and bleſt him*--- That is the ſum of the firſt verſe--- In the 2d verſe we have ſet down what *Abraham* did for *Melchiſedeck*--- *Abraham gave the tenth part of all the ſpoil* that he took from the four Kings after his Conqueſt. And he did not give this unto *Melchiſedeck,* as to an ordinary man, but to him who was by interpretation, the *King of Righteouſneſs, and King of* Salem---that is, *King of Peace.*

In the 3d. verſe, the Apoſtle ſhews the reſemblance between *Melchiſedeck*, and Jeſus Chriſt. Melchiſedeck *was without Father, and without Mother, without deſcent, having neither beginning of days, nor end of life, but made*

made like unto the Son of God, abideth a Prieſt of God continually---Here lies the Myſtery.

We begin with the firſt verſe--- This *Melchiſedeck* (ſaith the Apoſtle) was *King of* Salem, *and Prieſt of the moſt high God*---Here is his Office---It is much diſputed amongſt many, who this *Melchiſedeck* was. Some have thought him to be an Angel; becauſe 'tis ſaid, he was *without Father, and without Mother, and without deſcent.* But that is clearly anſwered, and confuted by the Apoſtle in the 5th chapter and the 1ſt and 2d verſes--- *For every High Prieſt* was to be *taken from among men; not from among Angels,* but from among men. And therefore *Melchiſedeck* was a man, and not an Angel. And whereas it is ſaid, *that he was without Father, without Mother, without deſcent*---which leads to that Opinion, that he was no man--- That is ſpoken of him as to his Genealogy. For it was the Cuſtom of the Jews to keep Genealogies and Records of their Parentage in the Church, that they might read them in their Church-Book. But *Melchiſedeck* had not this Record.

But he was a man, and the moſt received Opinion is, that this *Melchiſedeck was* Shem *the Son of* Noah---For you know that *Noah* had three Sons, *Shem, Ham,* and *Japheth*: Theſe three Sons repleniſhed the whole Earth, after the Flood, as you may read in *Gen.* 9. 18, 19. And

that

that this *Melchiſedeck* was *Shem*, and had his Name given him afterward *Melchiſedeck*, from his Kingdom and Goodneſs; and the reaſons for it are theſe:

Firſt of all, *Shem* lived Six hundred years; he lived a Hundred years before the Flood, and Five hundred years after the Flood, as you may ſee in the 11 of *Gen.* the 10, and 11. verſes: He was One hundred years before the Flood, and Five hundred years after it, when the World was planted again; and this is given as a reaſon why his Genealogy could not be found, for the Flood deſtroyed all Perſons, but a few, and their Records and Genealogies might be loſt.

The Second reaſon given, for *Shems* being this *Melchiſedeck*, is, That he was the Perſon that in the *9th.* of *Gen.* God ſtiled himſelf the Lord God of *Shem*, the *26.* verſe.

Thirdly, *Shem* the Son of *Noah* had the Promiſe made to him, as you may read in that *9th.* of *Gen.* he had the Promiſe of Propagating the Church of God; and therefore it is ſaid, God ſhall perſwade *Japheth* to dwell in the Tents of *Shem*, and *Shem* was great Grand-ſire to *Abraham*, for *Abrahams* ſtock did ſpring out of this root of *Shem.*

Fourthly, Another reaſon is this, that of this Son of *Noah*, of his ſtock came *Chriſt according to the Fleſh*; that you have in the

Third

Third of *Luke*, speaking of the Genealogy of Christ, according to the Flesh, the *36th.* verse; *Which was the Son of* Shem, *which was the Son* Noah; so that Christs Genealogy, according to the Flesh, is reckoned from *Shem*; and for these Reasons it is most generally believed, that this *Melchisedeck* was *Shem* the Son of *Noah*; --but whether that be so or no, he was a Man, for he could not be an Angel, because he was a great and honourable Person in the World, in whom the Propagation of the Church consisted.

Now we must not only consider his Person, but his Place, KING OF *SALEM*; What is that Country *Salem?* It was a Country that bordered upon the Land of *Canaan*, where *Abraham* Sojourned; and this Country of *Salem* bordered upon *Canaan*; and in this place was the Temple built afterward, and the City of *Jerusalem:* For you must know, *Jerusalem* is a word compounded of two words, *Jeru* and *Salem*; *Salem* is the latter part of the word *Jerusalem*; *Jeru* signifies *God will provide:* It is the same word which *Abraham* said to his Son, when he was Offering him up for a Sacrifice, he said, *God will provide*; and *Salem* signifies *Peace*, as you may see in the *76 Psal.* in the 1, and 2. ver. *In* Judah *God is known, in* Salem *is his Tabernacle*, i. e. in *Jerusalem.*

Now

Now of this Place *Melchiſedeck* was King, ---He was King of that Country that bordered upon *Canaan*, and he was Prieſt of the moſt High God. Here he Governed as King, and here he Governed as a Magiſtrate, and here he kept up the Word of God, as a Miniſter: Hence you may obſerve, *That God would never in any Age of the World, let his true Worſhip fall in the World, but there ſhould be ſome to keep it up.* Here you have a *Melchiſedeck* that was King of *Salem*, that kept up the true Worſhip in the Land of *Canaan*; he kept up the Name of the moſt high and great God, ---So that we may comfort our ſelves with this, that God will never let his Worſhip fall to the ground. This *Melchiſedeck* was King of *Salem*, and Prieſt of the moſt High God. ---King of *Salem*. ---There is a Myſtery, in that it is ſaid, he was Prieſt of the moſt high God, and for this reaſon, good *Abraham* ſhewed him that reſpect he did, as to give him the Tenths of all the Spoils. If *Mechiſedeck* had been a Prieſt of *Baal*, or of an Idol God, *Abraham* would have turned his back upon him; for it is the property of Godly men, to bear their Teſtimonies againſt Idol-prieſts; and from hence we may briefly *take notice of this from* Abrahams *practice, to ſhew our reſpects to the Miniſters of God, who faithfully labour in*

the

the Word and Doctrin: But that which I would chiefly take notice of in this branch of the Text, is this, He is ſtiled Prieſt of the moſt high God; that is one of the glorious Titles of our Lord Jeſus Chriſt: ---The Scripture ſpeaks much of God, *as the moſt high,* in the 113. *Pſal.* 2, 3, 4. *Bleſſed be the name of the Lord, from this time forth, and for evermore; from the riſing of the Sun, unto the going down of the ſame, the Lords Name is to be praiſed. The Lord is high above all Nations,* &c. [The moſt high God] *This ſhould teach us to uſe the Name of God, always with a holy, awfull Reverence;* not to ſpeak of God as you do of Man: You know Men look for their Titles when they come into place of greatneſs and honour; they will be called your Highneſs, and your Majeſty, and the like. Shall we ſpeak ſo to Man? And ſhall we not ſpeak to the moſt high God, with an awful Reverence and Fear? Our Lord Jeſus Chriſt, (though he was the Son of God, and equal with God, yet taking upon him our nature) when he comes to ſpeak to God the Father, he ſpeaks with a holy Reverence [Holy Father] Our Lord Jeſus Chriſt remembred the greatneſs of God the Father; *I thank thee, O Father, Lord of Heaven and Earth,* Matt. 11. 25. So when he ſpoke to his Diſciples about Prayer, ſaith he,

Pray

Pray to your Father in Heaven; ---all this is to ſhew how we muſt uſe the holy Name of God with Reverence. There is a paſſage in *Malachi*, where the Lord rebuked his People that carried it irreverently under his ſervice; *For I am a great King, ſaith the Lord of Hoſts, and my Name is dreadful among the Heathen*: How is that? Why you know how dreadful it was to *Pharaoh* and *Nebuchadnezzar*. ---My name is dreadful among the Heathen; and ſhall my People ſerve me unworthily and irreverently? And ſo much for *Melchiſedecks* Name and Title; King of *Salem*, and Prieſt of the moſt high God.

Here are two Offices met in one Perſon, by which he was a ſpecial Type of Chriſt. ---There was never any Perſon in the World, but this *Melchiſedeck*, that did hold theſe two Offices rightfully. Indeed we read of two of the Kings of *Judah* and *Iſrael*, that undertook the Prieſts Office, and his Work; but they did bear the dreadful mark of Gods Judgment for joyning the Prieſtly Office with that of the King; *in the* 2 *Chron.* 26. 17, 18, 19. *We read that* Uzziah *attempted to burn Incenſe upon the Altar*: *He went into the Temple of the Lord, to burn Incenſe upon the Altar of Incenſe, but* Azariah *the Prieſt went in after him, and with him Fourſcore Prieſts of the Lord, that were valiant men, and they withſtood*

stood Uzziah *the King, and said unto him, it pertaineth not unto thee,* Uzziah, *to burn Incense to the Lord, but to the Priests the Sons of* Aaron, *that are Consecrated to burn Incense; go out of the Sanctuary, for thou hast transgressed; neither shall it be for thine honour from the Lord God: Then* Uzziah *was wroth, and had a Censer in his hand to burn Incense; and while he was wroth with the Priests, the Leprosie even rose up in his Forehead, before the Priests in the House of the Lord; and* Uzziah *the King was a Leper unto the day of his death;* thus the Lord smote *Uzziah* with Leprosie, for joyning the Priestly Office with his Kingly Office. Another King you read of was *Jeroboam*, 1 *Kings* 13. and the beginning, the Lord sent a Prophet to him, to Prophecy ruin to him, and upon his Prophecying against the Altar in *Bethel*, *The King put forth his hand from the Altar, saying, Lay hold on him; and his hand which he stretched forth against him, dryed up, so that he could not pull it in again to him:* God will never bear it to have these two Offices joyned together, but in *Melchisedeck* and Jesus Christ; and therein was *Melchisedeck* a Type of Christ, who is all in all to his Church and People; for he is our King, our Priest, and our Prophet. This therefore by our Protestant Writers is looked upon to be one mark of Antichrist the Pope, who

who makes himſelf a Temporal Lord, and joyns the ſame to his Prieſthood; falſly applying that place to himſelf, in *Luke* 22. 38. *And they ſaid unto him, Lord, here are two Swords; and he ſaid unto them, It is enough.* But *Melchiſedeck* was a type of Chriſt, being both King and Prieſt. Now from hence we may have this comfortable Obſervation for all Believers, *That the Lord Jeſus Chriſt is both our King and Prieſt.* This is of great uſe for the comfort of Believers. He is a King, he is a mighty King to defend his Church and People: He is the King that reigns in Righteouſneſs: He is a King that governs us by his own Righteous Laws; he protects us. There is no King on Earth can ever ſpiritually and eternally deſtroy Chriſts Subjects, or wholly root out the remembrance of Chriſts name in the World; for he is mighty to ſave, according to that in *Pſal.* 72. 11. *Kings ſhall fall down before him, and all Nations ſhall ſerve him, for he ſhall deliver the needy when he cryeth, the poor alſo, and him that hath no helper.* This is our King, our great *Melchiſedeck*, [King of *Salem.*] He is our Prieſt; he offered up himſelf as a Sacrifice for our ſins; by him we have an Atonement. There may be ſome good Kings in the World, but where is he that can be a Prieſt for us, but our Lord Jeſus Chriſt? And therefore look into *Heb.*

7. 25. *He is able to save to the uttermost, all that come unto God by him,* because he ever liveth to make Intercession for us. Our Lord Jesus Christ, being the true King and Priest of the most high God; this makes him an Object of our Faith and Love, that we may go to him as our King and our Priest.

But now we come to the second Branch of the Text, the action of this *Melchisedeck* [King and Priest of the most high God] *He went out and met* Abraham, *when* Abraham *returned from the slaughter of the Kings of the Countrey, and blessed him.*

Now these words relate to what we read in *Gen.* 14. there you will see how *Melchisedeck* blessed *Abraham*, at *v.* 18. and so on--- *And* Melchisedeck *King of* Salem, *brought forth Bread and Wine: And he was the Priest of the most high God; and he blessed him, and said, Blessed be* Abraham *of the most high God, Possessor of Heaven and Earth: And blessed be the most high God, which hath delivered thine Enemies into thy hand. And he gave him tythes of all.* You see here that *Melchisedeck* met him, and blessed him, and carried to him a Royal Entertainment, for he carried Bread and Wine to *Abraham*, to refresh him and his Army after he had been fighting with the Kings.

This *Abrahams* Warfare was thus---*Abraham hearing that* Lot *his Brothers Son was taken captive,*

captive, and the people and goods of Sodom *carried away; you read that* Abraham *Armed his trained Servants, born in his houſe, three hundred and eighteen, and purſued them to* Dan: *And he and his Servants by night, and ſmote them, and purſued them to* Hobah. *And he brought all the goods, and alſo brought again his Brother* Lot, *and his goods, and the women alſo, and the people.* Thus did *Abraham* by a ſmall force overcome four Kings, four great Kings. This is *Abraham,* that righteous man, whom God call'd to fight his Battel: And he ſubdued Kings, and made his Enemies as ſtubble to his Bow. It was not *Abrahams* force that did it. He was one that went out in Faith, and returns in Faith; and *Melchiſedeck* the Prieſt of the moſt high God, met him, and bleſſed him.

Here are three things to be obſerved in *Abrahams* Warfare.

1. *Abraham* returns from the ſlaughter of the Kings--- Hence you may obſerve--- *That Wars are good and lawful when there is a juſt cauſe for it.* For *Abraham* he had not done well in going out to fight and make war with thoſe Kings, if there had been no juſt cauſe for it; nor would *Melchiſedeck* the Prieſt of the moſt high God come out to bleſs him. I mention this to confute that error and miſtake of thoſe, who ſay it is not lawful to fight with carnal weapons. But,

2. From this action of *Abrahams*, we may learn this ſpecial duty; *That when our Brethren, Kindred or Relations are in diſtreſs, we ought to venture our ſelves for their relief*, as far as lawfully we may. For the Apoſtle tells us, we ought to lay down our lives for the Brethren. So *Abraham* hearing that *Lot* his Brothers Son, his perſon and family were taken and carried away captive, he armed his three hundred and eighteen Servants, and goes and ventures his life for their Reſcue; ſo that when Kindred, and Relations, and Friends, are in any eminent danger or diſtreſs, we are to venture far for their Reſcue or Deliverance.

3. *That when people fall into diſtreſs and ſtreights, we ought to forget all former injuries, unkindneſſes and affronts, and appear for their help and aſſiſtance:* For ſo did *Abraham*, who appeared for the deliverance of *Lot*, from whom he had formerly received affronts. As you may ſee in *Gen.* 13. 7. and ſo on. *And there was a ſtrife between the Herd-men of* Abrahams *Cattel, and the Herd-men of* Lots *Cattel; and the Canaanite and the Perizzite dwelled then in the Land. And* Abraham *ſaid, Let there be no ſtrife, I pray thee, between me and thee, and between my Herd-men and thy Herdmen; for we are Brethren.* See how calmly *Abraham* expoſtulates with *Lot*; their Herd-men being at ſtrife

ſtrife---But *Abraham*, a holy man, ſaid to *Lot*, Is not the whole Land before thee? ſeparate thy ſelf, I pray thee, from me; if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left. He bid him chuſe, and take which ſide he would---And *Lot* in a carnal manner looked not ſo much to the manners of the people, as to conveniency, and ſituation of the place. He beheld the Plains of *Jordan*, and that it was well watered, every where; and choſe that way; like many here amongſt us, who do not ſo much regard the people where they live; or whether the Means of Grace be there, as they do their carnal Intereſt and Profit. But *Abraham* he gives him his choice; and after theſe affronts offered to him, went out to his Reſcue when he was in diſtreſs. And this we ought to do, in the courſe of our lives, if differences happen among Friends and Neighbours, not to retain prejudices, but be ready to help them in the time of their ſtreights and neceſſities.

SERMON II.

Hebrews 7. 1, 2, 3.

For this Melchisedeck *King of* Salem, *Priest of the most high God, who met* Abraham *returning from the slaughter of the Kings, and blessed him:*

To whom also Abraham *gave a tenth part of all: First being by interpretation King of Righteousness, and after that also, King of* Salem, *which is, King of Peace.*

Without Father, without Mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a Priest continually.

YOU have already heard of this *Melchisedeck* King of *Salem*, Priest of the most high God: How he met *Abraham*, returning from the slaughter of the Kings, and blessed him, *&c.*

Precious Mysteries are hidden under this name *Melchisedeck*, King of *Salem*, King of Peace, which are here applied by our Apostle to Jesus Christ, our great King and high Priest—Something hath already been spoken about the person of *Melchisedck*. As for his

his name, it is interpreted in the 6th and 7th verſes, who he was; and of his being King of *Salem*, and Prieſt of the moſt high God---How in this reſpect he was ſo great a type of Chriſt---Something alſo hath been ſpoken of his meeting of *Abraham*, when he returned from the ſlaughter of the Kings--- *Abraham* was a Believer, and one of thoſe that the Apoſtle ſpeaks of (in *Heb.* 11.) who by Faith waxed valiant in fight, turned to flight the Armies of the Aliens--- And ſomething hath been ſpoken of a juſt War---And about the helping and ſuccouring our Friends and Relations, that are in diſtreſs--- And doing good to them that did wrong or injury to us; as *Abraham* did to *Lot*, who had injured him.

There is one paſſage more in this verſe, that muſt be opened and applied--And that is; *Melchiſedeck's bleſſing of Abraham*--- This Prieſt of the moſt high God met *Abraham*, as he returned from the ſlaughter of the Kings, and bleſſed him--- And how he bleſſed him---How he bleſſed *Abraham*: It is ſet down at large in *Gen.* 19. It's ſaid there, that he came and met him in a Princely manner; brought *Abraham* Bread and Wine to refreſh him, and his men, of their hard Warfare & Labour; and bleſſed him in the name of the moſt high God.

There is a Myſtery contained in this *Melchiſedecks* bleſſing of *Abraham*, which at pre-

ſent we are to conſider, the reaſon why *Melchiſedeck* met *Abraham*, and bleſſed him, after he had returned from the ſlaughter of the Kings.

There are ſeveral Reaſons, which may be profitable for us to conſider.

1. That *Melchiſedeck* was neighbour unto *Abraham*; for he was King in *Salem*, which bordered upon the Canaanites, where *Abraham* dwelt, and went forth, out of that Countrey, to war with the Kings: And *Melchiſedeck* as a Neighbour met him, to congratulate good *Abraham* in his ſucceſs. For indeed Chriſtian Nations are to rejoice, when a common Enemy is caſt down. (But that's not all.)

2. *Melchiſedeck* and *Abraham* were men of the ſame Religion; they both worſhipped the ſame God: though the Country round about them were Heathens, yet *Abraham* was the Servant of the moſt high God--- And *Melchiſedeck* was the Prieſt of the moſt high God: And always good men, of the ſame Religion, rejoice at the good ſucceſs of each other--- *Melchiſedeck* was not a man of an envious ſpirit, at *Abrahams* good ſucceſs, in his undertaking, but he could rejoice with him. He did rejoice (as the Apoſtle hath it, in *Rom.* 12. *v.* 15.) *with them that did rejoice.* It is a hard and difficult thing to a corrupt nature, to rejoice at the good ſucceſs of our Neighbours, or Brethren. The ſpirit that dwells in us,

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luſts to envy, if men have any great good ſucceſs. Men of corrupt Natures, they are afraid they ſhould out-ſhine them, and go beyond them, and therefore there is a bad ſpirit among men, which cannot rejoice at others good, at the ſucceſs of other men, if they have it not themſelves. But *Melchiſedeck* being a gracious man, and a Servant of God, he did not envy *Abrahams* good ſucceſs; he did not fear *Abrahams* greatneſs, but he goes out and meets him, and bleſt him.

3. The Third and moſt ſpecial reaſon, why *Melchiſedeck* goes out to bleſs *Abraham*, was, becauſe that *Melchiſedeck* was the Prieſt of the moſt high God, and *Abraham* was a Believer, a great Believer in the true God. *Abraham* was the man with whom God had made a Covenant; and therefore (in the *7th.* ver. of this chap.) it is ſaid, that *Melchiſedeck* bleſſed him that had the promiſe: How had *Abraham* received the Promiſe? Why God ſingles him out of his Fathers Country, and brings him into a ſtrange Place, and makes a Covenant with him, and gives him a promiſe of a Seed, in which all the Nations of the Earth ſhall be bleſſed. Now that *Abrahams* Faith might be firm in believing Gods promiſes; it is ſaid in the *6th.* of the *Heb.* 13. *For when God made promiſe to* Abraham, *becauſe he could ſwear by no greater, he ſwore by him-*

himſelf: Now we may conceive, *Melchiſedeck* knew all this; and he went forth to meet him, and bleſſed him that had received the Promiſe; for he knew by the Spirit of God, that *Abraham* was the Father of the Faithful, and that in his Seed, all the Nations of the Earth ſhould be bleſſed; and therefore he went out to bleſs him.

Now this is uſeful to us, to all the Faithful, for their comfort, that are of the Seed of *Abraham*, that they are under the bleſſing of the Prieſt of the moſt high God, who was a Type of our Lord Jeſus Chriſt, and they ſhall be bleſſed. *Melchiſedeck* he did but act the part of our Lord Jeſus Chriſt, in bleſſing of a Believer; for they are bleſſed by Chriſt, and bleſſed with all Spiritual bleſſings in Chriſt Jeſus; therefore in the 24. of *Luke*, you read that when Chriſt was ready to Aſcend to Heaven (in the 50. ver.) *He led them as far as* Bethany, *and laid his hands upon them, and bleſſed them:* Here you have the Lord Jeſus Chriſt, who was Typified by this *Melchiſedeck*; he is bleſſing his own Diſciples before his Aſcention, and after his Aſcention he ſent down his bleſſing, which you read of in the 4. of the *Epheſians*, *He gave gifts unto men*; and all for the perfecting and edifying of the body of Chriſt. Now the bleſſing of Chriſt (both in the Type and in the Anti-type) is

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of great Uſe to all Believers, againſt the Curſe of prophane men; for theſe whom our great *Melchiſedeck* bleſſes, ſhall never receive a curſe. It is the way of the World to Curſe the People of God, and to imprecate all evil upon them; and no doubt but there will be found a ſort of men at this day that Curſe the people of God. But our great high Prieſt will preſerve them, the bleſſing of our Lord Jeſus is with them, and goes along with them, *Numb.* 23.23. *There is no Inchantment againſt* Jacob, *nor no Divination againſt* Iſrael; therefore *Moſes* tells the Children of God, in the 23. *Duteronomy* and the beginning, *You ſhall remember how* Balak *the King of* Moab *hired* Balaam *to Curſe you; nevertheleſs the Lord thy God would not hearken to* Balaam. When you hear of Idolaters and Prophane men Curſing the People of God, and Curſing of them that keep cloſe to God; you may know this, that thoſe people are under the bleſſing of our great *Melchiſedeck.*

This you may obſerve from *Melchiſedeck's* bleſſing of *Abraham.*

Come we now to the Second verſe, to conſider *Melchiſedecks* Place and Office: (Now ſaith the Apoſtle in the 2*d.* verſe) to whom alſo *Abraham* gave a Tenth of all; *Firſt being by interpretation, King of Righteouſneſs, and after that alſo King of* Salem; *which is King of Peace.*

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1. We have here, what *Abraham* did for *Melchiſedeck.*

And then we have the Myſtery brought in, *i. e.* in *Melchiſedeck's* Name and Title.

1. What *Abraham* did, *He gave him a Tenth part of all* the ſpoil of the Four Kings, that had Plundred the Country round about; and this he gave to him, as he was the Prieſt of the moſt high God, and as one that was in that Sacred Office.

And here I might take occaſion to ſhew and obſerve; That the Miniſters of God ought to have maintainance, allowed means; For ſo *Abraham* did, he allowed this great Miniſter a Tenth part. Before the Law of *Moſes*, you ſhall find that *Jacob* Vowed a Vow to God, that he would give the Tenths of all his increaſe to him, *Gen.* 28. and the laſt verſe. How is that? He would not give it to God himſelf; no, but the meaning is, he would give it to thoſe that belonged to God. I know it hath been a long diſpute, whether Tenths or Tythes ought to be continued any longer, or any more than Altars and Sacrifices, in a Reformed Chriſtian Church: I ſhall not determine that, but this we may all be aſſured of, that if Tythes or Tenths be of the Ceremonial Law, and ſo are aboliſhed; yet the moral equity, is to abide to the end of the World. That thoſe

that

that Miniſter at Gods Altar, ſhould have honourable and comfortable maintainance. I confeſs, I never delighted to inſiſt upon ſuch Doctrin as this is, nor ſhall I at this time; but becauſe it lies in my way, let me give you a few hints: If you lay aſide the Old Teſtament in this matter, there is nothing more frequently urged in the New Teſtament; the Epiſtle to the *Galatians* the 6 and the 6. *Let him that is taught in the Word, communicate to him that teacheth, in all good things*; ſo did *Abraham* he gave Tythes of all, *i. e.* of all ſorts of things that he took from the Kings after his Conqueſt. And the Apoſtle (in the 1 to the *Corinthians* the 9. and the 13. ver.) ſaith, *Do you not know, that they which Miniſter about Holy things, live of the things of the Temple? And they which wait at the Altar, are partakers with the Altar?* And the Apoſtle gives a ſpecial charge to *Timothy* (who was a Miniſter) in the 1*ſt*. Epiſtle to *Timothy* 4. 13. *To give attendance to Reading, to Exhortation, to Doctrin; meditate upon theſe things, give thy ſelf wholly to them*; not to Farming, Buying, Selling, and Trading; but give thy ſelf to theſe things; ſpend thy time in theſe things.

But ſome will ſay, *Paul* wrought with his hand. 'Tis true, but it was upon a particular occaſion: And (ſaith he) I have power to forbear working. And he tells the people of *Corinth*,

Corinth, I have taken Wages of other Churches: He calls his Maintainance, Wages, becauſe it was for Work done. And tho' there be a ſort of Men that are ready to call theſe men hirelings, that take allowance for their Labour; you may ſee what our Saviour ſaith to his Diſciples, in the 10*th.* of *Luke* and the 7*th.* ver. ſaith he, The Labourer is worthy of his Hire; and if ſo, they may call the Diſciples of Chriſt Hirelings. There is a ſort of men that looks upon Miniſters maintainance to be a matter of Liberty and Charity; and if they be poor they ſhould conſider them, becauſe of their Poverty ſake, and not for their Work ſake; but this is to abaſe the Doctrin of the Goſpel: God is my Witneſs, I ſpeak not theſe things from a greedy covetous diſpoſition, to increaſe my own maintainance, but I ſpeak it for your profit.

But there is one thing to be Obſerved in *Abrahams* giving the Tenths to *Melchiſedeck*; which is of ſpecial Uſe to us all:

That is, he gave the Tythes of all to *Melchiſedeck*, and took nothing for himſelf; for if you read in the 14. of *Gen.* when the King of *Sodom* offered him to take of the ſpoil, in the 22. ver. ſaid *Abraham*; *I will not take from a Thread, even to a Shoe-latchet*; *I will not take any thing that is thine, leſt thou ſhouldeſt ſay; I have made* Abraham *rich.*

Here

Here you may obſerve *Abrahams* Piety and Juſtice; he would give unto God his due, but would take nothing for himſelf. Why ſo? Is it not Lawful for a man to enrich himſelf by War, as well as by Trade? Why did not *Abraham* take a Reward for his great Adventure? The reaſon is plain; for it ſhall not be ſaid, that *Abraham* is made rich by the ſpoils of the King of *Sodoms* Country. The King of *Sodom* was a Heathen, and an Enemy to *Abrahams* Religion; and *Abraham* would not bring a ſcandal upon his Religion, by his gettings in the World. A Godly, Gracious Man, is very tender in his ways and dealings, that he may not raiſe a ſcandal to Religion, in his Worldly gettings. Indeed men of the World, they care not how they get Riches, becauſe the World is their God; but Men profeſſing Godlineſs (as *Abraham* did) they ought to be careful, that they do not bring a ſcandal to Religion, in their Worldly gettings. For thus it was with *Abraham*, he was very tender of the name of God; he would not inrich himſelf in theſe ways.

Here we may learn, both Juſtice, Piety, and Self-denial: Here was Piety towards God; he gave to God his due: And here was Self-denial alſo; he took nothing for himſelf, nor for his Servants, who were born in his Houſe, and ſuch as he was bound to provide for: And

And this ſhould teach us, that in all our actions of a publick nature; we muſt take heed that we do not make private Intereſt our aim and end. And ſo much for theſe words of *Abrahams*, giving the Tenth of the ſpoil to *Melchiſedeck*.

Now the Apoſtle comes to bring in the Myſtery of theſe things; in the following words [being by interpretation, King of Righteouſneſs, and afterwards King of *Salem*] the Apoſtle found out the Myſtery of the Son of God, in *Melchiſedecks* Name and Place; by way of Interpretation. How? Why *Melchiſedeck* is a Hebrew name which ſignifies, a King of Righteouſneſs: Some Writers ſay, it was given him upon his Righteous Government [King of Righteouſneſs:] And then the providence of God ſo ordered it, that he was King of a Place that was called *Salem*, which ſignifies Peace; and ſo the Apoſtle ſaith by Interpretation, this *Melchiſedeck* was King of Righteouſneſs, and afterwards King of *Salem*. Why doth the Apoſtle bring it in by way of Interpretation? Becauſe *Melchiſedeck* and *Salem* were Hebrew words; and the Apoſtle Writing to the people in Greek (which Language they underſtood better than Hebrew) therefore he Interprets the Hebrew words to them.

And here by the way, we may briefly take notice, *That Learning, Study, and Reading is*

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a neceſſary quality in a Miniſter of the Goſpel. For, though Learning without Grace, or *the Spirit of God*, is an empty and inſignificant thing; yet if men are ſanctified, it is of great uſe to the Church of God.

But where is the Myſtery contained in *Melchiſedecks* name and place?

It lies in this, that our Lord Jeſus the Son of God, is the King of Righteouſneſs and Peace-- He is our King-- He is our *Melchiſedeck*--He is our King of Righteouſneſs, and our Peace. The Scripture doth ſo aſſert Chriſt to be. See *Iſa.*3.2.1,2. 'Tis a Prophecy of Chriſt; *Behold a King ſhall Reign in Righteouſneſs, and Princes ſhall Rule in Judgment. A man ſhall be an hiding-place from the Wind, and a covert from the Tempeſt: As Rivers of Water in a dry place, as the ſhadow of a great Rock in a weary Land.* Here is a glorious Promiſe of Jeſus Chriſt-- A King ſhall Reign in Righteouſneſs, he ſhall be a hiding-place from the Wind, and a covert from the Tempeſt, when he ſets up his Kingdom. You commonly ſay in the Prayer of our Lord, *Thy Kingdom come*-- but how few do underſtand it? The Prophet tells us, that a King ſhall Reign in Righteouſneſs--- He ſhall be a hiding-place from the Wind, and from the Tempeſt---When ſtorms and winds ſhall come upon his Church and People; he will be as a hiding-place, and will

be a comfort and refreſhment to them--- He will be as the ſhadow of a great Rock in a weary Land. If you look into *Pſal.*45. penned to ſet forth the Government of Chriſt, of whom *Solomon* was a type, ſaith he, *v.*7. *Thou loveſt Righteouſneſs, and hateſt wickedneſs; therefore God, thy God, hath anointed thee with the oil of gladneſs above thy fellows.* Why? becauſe thy Scepter is a Scepter of Righteouſneſs--for thou hateſt wickedneſs; therefore God, thy God hath anointed thee with the oil of gladneſs above thy fellows. But then *Melchiſedeck*, as a further type of Chriſt; as he was King of Righteouſneſs; ſo alſo he was King of *Salem*, King of Peace. So if you look into *Iſa.* 9. 6. *For to us a Child is born, unto us a Son is given, and the Government ſhall be upon his ſhoulders: his name ſhall be called Wonderful, Counſeller, the mighty God, the everlaſting Father, the Prince of Peace.* To us, that is, to the Church, a Child is born; and what ſhall his name be called? His name ſhall be called Wonderful, Counſellor--For Chriſt is the greateſt wonder of any thing in the World---For the Son of God to be made fleſh. Now you ſee little of Chriſt; he is little ſet up in the Nation. But in time the Zeal of the Lord of Hoſts will lift up his Son Jeſus Chriſt, as the King of Righteouſneſs, and as the King of Peace. As ſoon as Chriſt came into the World, the heavenly

Hoſt

Hoſt came down and ſang praiſe to the moſt High, *Luk.*2.14. *Glory to God on the higheſt, and on earth peace, good will towards men.*

But how is Chriſt called the Prince of Peace? why, in two reſpects.

1. As he hath made Peace between God and Man. And, 2. As he makes Peace among men.

1: As he makes Peace between God and Man: For upon mans ſin, there was a dreadful enmity and hatred between the holy God, and ſinful man; man hated God,& God hated ſinful man; till Chriſt, this Prince of Peace came. Yea the holy Angels, that ſtand cloſe to God, they hated man, and men hate one another, upon that account: For there is ſuch a variance in the corrupt Nature of man, that men are commonly Tigers, Wolves, Lions; yea Devils one to another. But Chriſt, he hath ſatisfied Divine Juſtice, by the death of the Croſs, and ſlain the Enmity between God and Man, and ſo we are at peace with him. For Chriſt hath reconciled us to God. Hence you have that in *Col.* 3. He hath made peace between Jew and Gentile; and *Eph.*2.14. ſaith the Apoſtle there, *For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us.* There was abundance of ſtrife and variance between the Jew and Gentile--- Before Chriſt, the Gentiles ſcorned the Jews, for their Circumciſion; and

the Jews ſcorned the Gentiles, and called them Dogs. But Chriſt hath taken away all this variance and enmity: This Prince of Peace will remove all offences that ſtand in his way---ſo that, upon this account, he is called the Prince of Peace.

Object. But ſome may ſay, *Doth not our Lord Jeſus Chriſt himſelf tell us, that he came not to ſend peace on the earth, but a ſword, and to ſet men at variance?* (Mat. 10. 34, 35.) *how then is he the Prince of Peace?*

Anſ. Know, there is a worldly peace, which lies in agreement in all that which is evil: Chriſt did not come to ſend that peace. Chriſt did not come to make peace between the ſeed of the Woman, and the ſeed of the Serpent. The Church of God would want her tryals, if there were not enmity between the two ſeeds.

But why doth he ſay, that he came not to ſend peace, but a ſword?

The meaning is this; It is by way of conſequence; for where the Goſpel comes, it is a Goſpel of peace in it ſelf: But when Jeſus Chriſt calls any to his Kingdom, by the Goſpel, the World is then at enmity with them, and quarrels with them. The Scripture is full of Inſtances of this. But I ſhall wind up this with a brief Application.

Is our Lord Jeſus Chriſt King of Righteouſneſs, and Prince of Peace? then what great reaſon

reaſon have all men, that hear of Jeſus Chriſt, to pay their homage unto him, and to ſubmit to his Soveraignty? Jeſus Chriſt, he did not ſet up himſelf in oppoſition to Magiſtrates; but he is the Head of all Magiſtracy. *By me Kings Reign, and Princes decree Juſtice.* But the meaning is, we muſt make him our Spiritual King, and ſubmit to his Rule and Laws. Proud men of the World will not ſubmit to the Rule and Laws of Chriſt; therefore, if we would be wiſe to Salvation, we ſhould ſubject our ſelves to his Word, for he is our King, and bleſſed are they that are in Covenant with him, and can make Chriſt their King, and obey him in all his commands: Though you be deſpiſed in the eyes of the World. If you look into 1 *Tim.* 6. 13, 14, 15. *I give thee charge, in the ſight of God, who quickeneth all things, and before Jeſus Chriſt, who before* Pontius Pilate *witneſſed a good confeſſion, that thou keep this Commandment without ſpot, unrebukeable, until the appearing of our Lord Jeſus Chriſt; which in time he ſhall ſhew, who is the bleſſed and only King of Kings, and Lord of Lords.* It may be, while we ſpeak of this Authority of Jeſus Chriſt, you ſee few men regard it. But I give thee charge before God and Jeſus Chriſt, as thou wilt anſwer it at the day of Judgment; that thou keep the command of Chriſt---which in time ſhall be the only Po-

tentate--- And therefore beloved, let us ſubject our ſelves to Jeſus Chriſt, in all his ways, in all his commands. He is the King of Righteouſneſs--- He is the Prince of Peace--- He will keep us in the ways of Righteouſneſs. He will keep us in inward peace, in the worſt of times. And therefore, if you deſire Righteouſneſs, and to live in peace, ſubject your ſelves to the Lord Jeſus Chriſt.

SERMON III.

Hebrews 7. from verſe 4. to 8.

Now conſider how great this man was, unto whom even the Patriarch Abraham *gave the tenth of his ſpoils. And verily they that are of the Sons of* Levi, *who receive the Office of the Prieſthood, have a Commandment to receive Tythes of the people according to the Law, that is, of their Brethren, though they come out of the loins of* Abraham. *But he whoſe Deſcent is not counted from them, received Tythes of* Abraham, *and bleſſed him that had the Promiſes. And without all contradiction, the leſs is bleſſed of the better.*

GOD the Father having promiſed to his Son Jeſus Chriſt, and confirmed it to him by an Oath, that he ſhould be a Prieſt for ever after the order of *Melchiſedeck:*

deck: Upon this Promiſe and Oath, much of the Faith and Comfort of the Church of God ſprings--- Therefore the Apoſtle is ſo large here in this chapter, to ſet forth the Priviledges, Prerogatives and Dignities of *Melchiſedeck* [of whoſe order Chriſt is a Prieſt for ever.]

Laſt day the three verſes were opened, where *Melchiſedeck* is ſaid to be without Father, without Mother, without Deſcent, having neither beginning of days, nor end of life; made like unto the Son of God, abideth a Prieſt continually. I have not time now to repeat what was ſaid then.

We ſhewed in what ſenſe *Melchiſedeck* is ſaid to be without Father, without Mother, without Deſcent, without beginning of days, or end of life---And how in all theſe things he was made like unto the Son of God.

I proceed now to the words I have read; and the ſcope of the Apoſtle in them, is ſtill to amplifie, and ſet out to us, the greatneſs of this *Melchiſedeck*, who was the fore-runner of the Son of God; and in his days did repreſent to the Church the Son of God.---Now the greatneſs of this *Melchiſedeck*, the Apoſtle proves three ways, in the words which I have read.

1. In that this great man [*Abraham*] the Patriarch, gave him the Tenths of all the ſpoils, *verſe* 4.

2. He proves *Melchiſedecks* greatneſs by this, that he bleſſed him that had received the Promiſe. And,

The third proof of his greatneſs, is this, that while *Levi* dies, *Melchiſedeck* liveth--- Theſe are the three main points the Apoſtle inſiſts upon, in theſe words I have read.

The firſt proof that the Apoſtle brings of *Melchiſedeck*'s greatneſs, is *v.* 4. *Conſider how great this man was, unto whom even the Patriarch* Abraham *gave the Tenths of the ſpoil*--He calls *Abraham* the Patriarch, for this reaſon, becauſe he was the firſt Father of all the Jewiſh people; they all proceeded out of his Loins, in that promiſed ſeed *Iſaac*---Now conſider (ſaith the Apoſtle) how great this *Melchiſedeck* was, in that the Patriarch, the firſt Father of the Church of God, gave to him the tenth of the ſpoil--- when *Abraham* returned from the ſlaughter--- that was ſpoken of before--- And here the Apoſtle brings it over again, for a great proof of *Melchiſedecks* greatneſs.

But now here the Queſtion will be, How this can be a proof of his greatneſs, while he received from *Abraham* the tenths of the ſpoil? for according to the account that men have of things, the Receiver is inferiour to the Giver: He that gives ſeems to be greater than he that receives: And our Saviour ſaith, It is a more bleſſed thing to give, than

to

to receive? How is this then a proof of *Melchiſedecks* greatneſs?

I Anſwer to that; The Giver is greater than the Receiver, where the giving and receiving is in a way of Alms; that is our Saviours meaning: It is a more bleſſed thing to give than to receive, in a way of Alms; but this was not the caſe between *Abraham* and *Melchiſedeck*--- For mind it---*Melchiſedeck* did not receive of the Patriarch [*Abraham*] the Tenths of the Spoils as an act of *Abrahams* kindneſs, but as Tribute that *Abraham* paid to God, and to *Melchiſedeck*, who was the Prieſt of the moſt high God. *Abraham* gave to *Melchiſedeck* the Tenths of the Spoil, as due to God. It is a very falſe and fantaſtical notion of people; that if they are able to give to the Miniſters, they think themſelves as great as the Miniſter. Whereas, all thoſe gifts are but as Tributes, *Prov.* 3. 10. *Honour the Lord with all thy Subſtance, and with the firſt Fruits of all thy Increaſe; ſo ſhall thy Barns be filled with plenty, and thy Preſs burſt forth with new Wine.* Thus *Abraham*, he had got a great ſpoil from the Enemies--- He honoured God with the ſubſtance he had got, and he carried it to *Melchiſedeck* and gives it him, as Tribute due to God, and expected a bleſſing thereupon. Many people complain of their ſtreights and loſſes, when they come to render God his due.

But

But here is the promise--- Honour the Lord with thy Substance, so shall thy Barns be filled with plenty, and thy Press burst forth with new Wine. The more you take from the heap, the more you add to the blessing of of what you have: I will but read that passage in *Mal.* 3. 8, 9, 10. *Will a man rob God? Yet ye have robbed me; but ye say, Wherein have we robbed thee? In Tythes and Offerings. Ye are Cursed with a Curse, for ye have robbed me, even this whole Nation. Bring ye all the Tythes into the Store-house, that there may be Meat in mine House, and prove me now herewith, saith the Lord of Hosts; if I will not open to you the Windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it.* Commonly blessings fall upon such Families as make Conscience of these things. *Abraham* the Patriarch, gave unto *Melchisedeck* the Tenths of the Spoils.

This is the First thing to shew *Mechisedeck*'s greatness; that he received Gods Tribute.

In the next place, the Apostle goes on and compares this *Melchisedeck* with the Tribe of *Levi*--- Now (saith he in the 5. ver.) they that are of the Sons of *Levi*--- Who are they? Why, *Levi* was one of the Sons of *Jacob*, and the third Son that he had by his Wife *Leah*. Of this House God raised the Priesthood of *Aaron*. God set that Tribe apart for his holy Service,

Service, and appointed them their maintainance; for though they had as good a right to the Land of *Canaan*, as any of the other Tribes had; yet when God comes to ſhare the Land among the Twelve Tribes, he would give no part of it to the Tribe of *Levi*: But he would be their portion; in the 18. *Numb.* 20. *And the Lord ſpake unto* Aaron, *Thou ſhalt have no Inheritance in their Land, neither ſhalt thou have any part among them; I am thy part, and thy Inheritance among the Children of Iſrael.* Why would not God give them a part of the Land? Becauſe God would have them to attend upon the Service of the Tabernacle; and the Commandment was, that they ſhould have the Tenths. They ſhould not follow ſecular Callings and Imployments, as other people did, but they ſhould ſpend their days in the Service of the Tabernacle. The moral equity whereof, ſtill abideth, though the Ceremonies be aboliſhed.

But then it is ſaid, that this *Melchiſedeck* that received Tythes from *Abraham*, his deſcent was not to be accounted from them, that is, from *Abraham*, or from the Tribe of *Levi*--- he was without deſcent--- We know not certainly what Parentage he was of--- Only God had a mind to ſet up another Prieſthood than that of *Levi*; which our Lord Jeſus Chriſt ſhall keep up, which ſhall not be in that Line,

that

that was to die, but this ſhall live for ever. He whoſe deſcent was not from them, bleſſed him that had the promiſes; and without all controverſie, the leſſer is bleſſed of the greater, who had the promiſes: Why, the Patriarch *Abraham*, he is the Perſon here meant--- He is ſingled out to be the Father of the Church: For *Abraham* was ſet up of God, above all men then living in the World, to be the Head and Father of the viſible Church of the *Jews* that was to come; that was a people ſeparated from all the World beſides, for many Ages and Generations: And *Abraham* was not only made the Father and Head of them, (the viſible Church of the *Jews*) but of the inviſible of Believers, to the end of the World; they are all to be planted in, and by the Faith that was in *Abraham*, according to the promiſe (*Rom.* 4. 11.) *He received the ſign of Circumciſion, a Seal of the Righteouſneſs of Faith which he had, yet being Uncircumciſed, that he might be the Father of all them that Believe, though they be not Circumciſed, that Righteouſneſs might be imputed to them alſo.* Hence you have it, that when the Saints die, in Scripture, they are ſaid to go to *Abrahams* Boſom; Lazarus *died and was carried by Angels into* Abrahams *Boſom*--- *And (ſaith our ſaviour) They ſhall come from the Eaſt, and from the Weſt, and ſhall ſit down with* Abraham,

Abraham, Iſaac, *and* Jacob, *in the Kingdom of Heaven.* Abraham was the Father of all Believers; all Believers take hold of that Covenant, and are United with *Abraham* in that Glory that follows Faith: Therefore *Melchiſedeck* was a great man to receive Gods Tribute, and to bleſs him that had the Promiſe. It was a great dignity to *Abraham* and his Seed, to have the promiſe. If a man have not an intereſt in Gods promiſes, he is nothing, though he ſeems to have all. Let Worldly men boaſt of their Honours, Wealth, and Dignities, yet if they have not a right to Gods promiſes, they are never the better. This was *Abrahams* dignity, that he had the bleſſing for himſelf, and for his Poſterity, and for all that ſhould Believe in Jeſus Chriſt. 'Tis a great mercy to have Gods promiſes--- For this ſhould teach Three things;

The Firſt is, *To take up all our mercies in a way of promiſe.* Godlineſs hath the promiſe of this Life that now is, and of that which is to come (ſaith the Apoſtle:) Obſerve this, he that takes up his mercies only in a way of common Providence, hath a common Heart in the Uſe of them; but he that takes up his mercies by Faith, in the way of Gods promiſes, hath a Spiritual Heart in the Uſe of them. This was *Abrahams* bleſſing, that what he received was in the way of promiſe: It

was

was this that made the Children of *Isaac* so blessed, when the Son of *Ishmael* was not, because the Son *Isaac* was the Son of the promise.

Secondly, If Believers have the promise, *This teacheth them contentment under streights and present wants of Temporal things*, for the Grave will soon bury all those things, but the promises for the Soul live for ever; bless God therefore for promises: And

Thirdly, This teachethus to live upon Gods promises, and to plead them, as our afflictions and streights are upon us.

I say, to live upon promises, and to plead promises; for we have no other hold upon the holy God, but by his promises. Some Christians do wait in their afflictions, for the in-comings of a promise; I speak not against the in-comings of a promise, for there is many times comfort in it. But we are not to live upon in-comings of promises, but we are to go out to all the promises of God, by Faith in Christ; *For* (mind what the Apostle saith in 2 *Cor.* 1. 20.) *all the promises of God are in him yea, and in him Amen.* [all the promises] therefore thou mayst take up with any promise that is suitable to thy wants, that is suitable to thy condition; thou mayst plead it with the Lord— As for example; Dost thou want inward peace? Thou mayst plead over the

the promiſe of peace--- The Lord hath promiſed to keep him in peace, whoſe mind is ſet upon him--- Again, Do you want outward ſupplies? Are you ſtreightened in Food and Rayment? Be diligent in your Calling, and plead that promiſe--- He will give Bread to them that fear him, in the 34. *Pſal.* they that fear the Lord ſhall not want any good thing: Plead this promiſe, let hunger and wants drive you to the promiſe--- Again, Do you want light, and counſel, and direction in your ways? Plead that promiſe in *Iſaiah*, *The Lord ſhall guide thee continually*--- And that in the 25. *Pſal. Bleſſed is the man that feareth the Lord, him will the Lord direct in his ways*--- Oh ye that have *Abrahams* Faith, cleave to the promiſes, hang upon the promiſes! all the promiſes in Chriſt are yea, and in him Amen. They are ratified in Chriſt--- And that promiſe of our Lord Jeſus Chriſt abideth--- *Ask and ye ſhall have, ſeek and ye ſhall find, knock and it ſhall be opened unto you*--- Ask according to the promiſe, ſeek according to the promiſe. Plead the promiſes of God when you fall into any Darkneſs, and trouble of mind---I ſay, plead promiſes, for God he gives you all the promiſes to live upon; and let not any poor Chriſtian be troubled or diſcouraged about receiving mercy, for his own weakneſs, or the meanneſs of his condition; for

you

you muſt know, that every Believer is an Heir of the promiſe, though a poor weak, frail, Creature, yet an Heir of the Promiſe: This we ought to live upon in times of trouble.

But then there is another thing concerning *Melchiſedecks* bleſſing *Abraham*, that had received the promiſe.

The Queſtion here may be, What need was there of *Melchiſedecks* bleſſing of *Abraham*, who had Gods promiſe; for *Abraham* was happy enough in the promiſe, if he had not met *Melchiſedeck* to have bleſt him?

For Anſwer hereunto there are two Reaſons given for it:

Firſt of all, It was *Melchiſedecks* Place and Office, (for he was Prieſt of the moſt high God) to bleſs them that did belong to God; for you read of Three ſorts of Perſons in Scripture bleſſing others; Parents bleſſing their Children, Kings bleſſing their Subjects, and Miniſters bleſſing their People; as you have it in *Numb.*6.23. *Speak unto* Aaron *and to his Sons, ſaying, On this wiſe ſhall you bleſs the Children of Iſrael, ſaying unto them, the* Lord *bleſs thee, the* Lord *make his face to ſhine upon thee, and be gracious unto thee; the* Lord *lift up his countenance upon thee, and give thee peace.* Now that this was not a Ceremony of the old Law, that Miniſters and Prieſts ſhould bleſs the People, appears

appears by the New Testament; because the Apostles of Jesus Christ, in their Epistles, did use to conclude their Epistles with Benedictions. But this is not all here intended; and therefore,

2. *This blessing of* Abraham, *it was a blessing of Ratification, to confirm* Abrahams *in the Promise.* That was the principal reason of *Melchisedecks* blessing of *Abraham*, that he might be ratified and confirmed in his Faith concerning the Promise.

From whence we may observe, *That the strongest Faith had need of strengthning.* The Faith of the Saints doth need confirmation. It is said of *Abraham* in *Rom.*4. that being not weak in Faith, he staggered not at the promise; *verse* 20. yet if you look into another Scripture, you will find *Abraham* sometimes staggering at the promise of God, through unbelief. For if you look into *Gen.* 15. 1. *The Lord said unto him, Fear not* Abraham, *I am thy shield, and exceeding great reward. Then said* Abraham, *Lord God, what wilt thou give me, seeing I go childless, and the Steward of my house is this* Eliezer *of* Damascus? *Abraham* had the promise of a seed before, in *chap.* 12. But he sometimes staggered at the promise. *Abraham* was at first weak in Faith, but after God had confirmed his Faith by this means, then *Abraham* believed the Lord. So *Abraham*

was once weak in Faith, but now he was ſtrong in Faith.

Again, *Abraham alſo grew ſtrong in Faith by a higher confirming means; and that was the Oath of God, Heb.* 6. 14. *Surely in bleſſing I will bleſs thee.* So that *Abraham*, that was commended for the ſtrength of his Faith; he was once weak in Faith, till God had confirmed his Faith this way. And this was the cauſe of *Melchiſedecks* bleſſing him. *And alſo the Lord, for the ſtrengthning of his Faith carries him abroad, and bid him look now towards the Heaven, and tell the Stars, if thou be able to number them-- And he ſaid unto him, ſo ſhall thy ſeed be--And then he believed in the Lord, and he counted it to him for Righteouſneſs.*

Now the Reaſons of weakneſs in Faith are theſe:

1. Here we know but in part, and therefore believe but in part.

2. *The fleſh is weak* in all Believers---Chriſt ſaid, *The ſpirit is willing, but the fleſh is weak.*

3. Thoſe that have moſt Faith, are commonly moſt aſſaulted by Satan; and therefore have need of the moſt confirming means. When our Saviour ſaw *Peter* firm in his profeſſion of Faith [ſaith Chriſt] *Satan hath deſired to winnow thee like Wheat: but I have prayed for thee, that thy Faith fail not. Abra-*

ham

ham, though he had the promiſe, yet he wanted a *Melchiſedeck* to bleſs him.

Now the third thing is, *Melchiſedeck*'s being *without beginning of days*, or end of life--*Aarons* Sons, and all the Prieſts of the Levitical Prieſthood, they die; but *Melchiſedeck*, *he liveth*; *he liveth in his order, in the order of his his Prieſthood: for Jeſus Chriſt is a Prieſt for ever after* Melchiſedeck's *order*. But here men receive their Prieſthood, that die (ſaith the Apoſtle) ſo leave their work: But Chriſt Jeſus, he liveth for ever, who was here prefigured by *Melchiſedeck*. But the Sons of *Levi*, they muſt die; for it is appointed for all men once to die, and after that comes Judgment. Your Prophets, do they live for ever? Many of the Fathers of the Old World, lived a great while: But Kings, Prieſts and Prophets muſt die: Great and holy men muſt die.

I ſhould enlarge upon this; but I ſhall improve it theſe three or four ways.

1. *This ſhould teach us to walk humbly as poor mortal creatures; ſuch as death will ſtrip of all our glory, all our beauty.* Oh! What is it that makes men proud and haughty, and lifts up their ſpirits? It is becauſe they think more of living than of dying. You have a ſtrange inſtance of this in Scripture: Good *Hezekiah*, when a Meſſenger came to him, to bid him ſet his houſe in order, for he muſt die; how

humble he was, and how lowly he was: But when a Meſſenger came and ſaid, he ſhould live yet fifteen years; and (the Scripture ſaith) he recovered of his ſickneſs: *His heart was lifted up, and he did not render unto the Lord the thanks that was due to him, 2 Chron.* 32. 24, 25. When he was reſtored, he forgat his mortality; his heart was lifted up.---You ſee then the vanity of humane nature; therefore if you would be humble, think more of dying than of living.

2. If all men muſt die, it ſhould teach all to improve our lives; to do all the good we can whilſt we live. Saith *Solomon, Eccleſ.* 9. *Whatever thine hand findeth to do, do it with all thy might.* We have read and heard of ſome good Chriſtians, that have improved their lives, and have ſtood much upon the conſiderations of their going to Eternity: Oh that we might all do ſo!

3. Seeing we muſt die, as well as the Sons of *Levi, it ſhould teach us contentment under all our troubles; for death ſwallows all; death buries all the ſorrows and griefs of the Children of God.* If you have read the Martyrology of the Church of God, you will ſee what ſtrong conſolation they have had at their deaths, upon this account, they knew, that being in Chriſt, death would ſet them free from all their ſins and ſorrows.

4. If

4. If death be common to all, and all muſt die, *then what cauſe have we to bleſs God for the promiſe of the glorious Reſurrection, for the hopes of Eternal Life for the Soul at death, and the Reſurrection of the Body to glory, at the laſt day,* for thoſe that are in Chriſt! Oh how this ſhould raiſe and comfort our ſpirits! Saith the Apoſtle, *It is ſown in corruption, it is raiſed in incorruption; 'tis ſown in diſhonour, 'tis raiſed in honour; 'tis ſown in weakneſs, 'tis raiſed in power; 'tis ſown a natural body, 'tis raiſed a ſpiritual body.* The conſideration of this ſhould raiſe our ſpirits. I remember I have read of a ſpeech of a dying *Roman*, being asked where he would be buried, he anſwered, I care not where you bury me; for my ſtench, when I am dead, will cauſe you to bury me. Ah! but a true Chriſtian can ſpeak in a better Language, as *Job* 19. 25, 26. *I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the Earth. And though after my skin, worms deſtroy this body, yet in my fleſh ſhall I ſee God.* You that are in Chriſt, comfort your ſelves and one another with theſe words.

SERMON IV.

Hebrews 7. from verſe 9, to 12.

And, as I may ſo ſay, Levi *alſo, who received Tythes, paid Tythes in* Abraham.

For he was yet in the loins of his Father when Melchiſedeck *met him.*

If therefore perfection were by the Levitical Prieſthood (for under it the people received the Law) what further need was there, that another Prieſt ſhould riſe after the order of Melchiſedeck, *and not be called after the order of* Aaron?

For the Prieſthood being changed, there is made of neceſſity a change alſo of the Law.

SEveral things have already been ſpoken of Jeſus Chriſt, as he was prefigured by *Melchiſedeck*, called the Prieſt of the moſt high God. The laſt time I ſpoke to you from this Scripture, we went to *v.* 9. of this chapter; and I ſhall not repeat what hath been ſpoken, but ſhall proceed this morning to open theſe verſes which I have now read at this time.

Theſe words of the Apoſtle are brought in ſtill to prove, that the order of *Melchiſedeck* (according to which Chriſt is a Prieſt for ever) is greater than the order of *Aaron* or *Levi.*

Levi. And he proves it thus, becauſe *Levi*, who received Tythes of the people of *Iſrael*, paid Tythes to *Melchiſedeck* in the loins of *Abraham*. Here is a Myſtery, and a very profitable Truth, that lies couched in theſe words. *Levi* is ſaid to be in the loins of *Abraham*: How is that? why *Levi* was the third Son of *Jacob*, by his wife *Leah*, *Gen.* 49. 34. This *Levi* had a Family and a Tribe, out of which, in proceſs of time, God choſe the Prieſthood: And it was a great honour to that Tribe, above all the Tribes of *Iſrael*, that God ſhould raiſe out of them a people to ſerve him in the holy things, in the Sanctuary, and to be nearer to him than all the Tribes beſides. Now this *Levi*, or Poſterity, or Family of *Levi*, are ſaid to be in the loins of *Abraham*, when *Abraham* gave to *Melchiſedeck* the Tenths of the ſpoils. How in his loins? *Levi* (as I ſaid before) was the Son of *Jacob*, and *Jacob* was but the Grand-ſon of *Abraham*; for *Abraham*, you know, had *Iſaac*, and *Iſaac* had *Jacob*, and *Jacob* had this Son *Levi*, who was the head of that Tribe, of which the Prieſthood was: So that *Abraham* was the great Grand-father of *Levi*, and of all his poſterity; and yet they are ſaid to be in the loins of *Abraham*. The Holy Ghoſt brings in this, that *Levi* was in the loins of *Abraham*, to teach us two things.

Firſt, That Children are in the common

condition with their Parents and Progenitors. And,

Secondly, The actions of Children are included in the actions of their Fathers, as *Levi* paid Tythes in *Abraham.*

1. Children are in the common condition with their Parents and Stock they come of. 'Tis true, God made a difference sometimes by his Providence, and sometimes by his special Grace. Though sometimes God, in the way of his Providence, advances Children above their Parents in this World. So *Saul* and *David* were advanced to be Kings, when their Fathers were not. So many in the World, that have been born of mean Parents, and of Parents that have had no repute in the World, are by the providence of God advanced to some repute and condition in the World: This is by providence, not by nature.

2. Some advanced by special Grace, to a far better condition than their Parents: And so where Children are godly, that come of wicked Parents, this is an advancement of Grace. *Hezekiah* and *Josiah* were advanced by special Grace above their Fathers. But though God by his Providence and special Grace, doth sometimes, and often advance Children above the condition of their Parents; yet they are in the common condition

tion with them; we are all ſuch as inherit our Fathers ſins, and our Fathers infirmities. *Who can bring a clean thing out of that which is unclean?* Job 14. 4. Fathers unclean, and Children unclean; and *Who can bring a clean thing out of an unclean? not one.* Job 25. 6. Having ſpoken of Man; *How much leſs Man that is a Worm, and the Son of Man, which is a Worm?* A Worm is a poor weak Creature; as our Fathers were ſo are we: And therefore ſaith the Prophet *Elijah*, when he was weary of the World, and requeſted of God that he might die, he uſeth this argument, 1 *Kings* 19. 4. *For I am not better than my Fathers*; my Fathers were mortal men, and they are dead, and why ſhould I live? I am not better than my Fathers; he longed to be gathered to his Fathers--- Now to apply this;

If Children, be in the common condition with their Fathers by nature; Then this ſhould,

Firſt, Teach us Humility--- Our Fathers where are they? Their Bodies are rotting in the Grave, whilſt our Bodies and Carkaſes are alive. We ſhould conſider, that as our Fathers were, ſo are we; we ſhould always conſider our ſtate and condition; our Fathers are rotting in their Graves, and we are going to our Fathers; we ſhould not therefore pride our ſelves in our Parts, our Riches, or Apparel, for we are all as our Fathers were.

Secondly,

Secondly, If we be in the common condition as our Fathers, then let us humbly bleſs God, if he hath raiſed us to Temporal and Spiritual bleſſings, above what our Fathers were. How many are there in the World, that are as their Fathers were, as to Poverty, from one Generation to another? Hath God raiſed thee, or any of you to any Credit and Fulneſs in the World? This is the Lords doing. For ſome may ſay, if they had been bound down in ſo ſhort and low condition as their Fathers were, they muſt have been poor, and needy, and hungry. How many Children are there, that inherit their Fathers Diſeaſes, Sickneſſes, Weakneſſes, and infirm Bodies? and you have many Children that inherit nothing but their Fathers Vices and Wickedneſs; for as Gods Covenant doth many times run in a Blood, and there is a Seed to ſerve God, from one Generation to another, in ſome Families, ſo on the other ſide, the Devils Covenant runs in a Blood, with many Fathers, and Fore-fathers, Grand-fathers Fathers, and Grand-children, all of a wicked Spirit, that runs in the Family; and therefore it is God that makes the difference in your Temporal and Spiritual condition.

But the Second and more ſpecial Point from this, that *Levi* paid Tythes in the Loins of *Abraham*; *That Children are included in the actions*

actions of their Parents: For God of his Eternal Counsel hath so ordered it, that of such a Stock and such Persons, from one Generation to another, proceeding one out of another, that the actions of the Fathers include the Childrens; for *Levi* paid Tythes in *Abraham*; and for this cause it was that the Curse of God came upon Mankind, because we all ate of the forbidden Fruit, in the Loins of our Father *Adam*. *Adams* actions brought the guilt upon his Posterity, as you may see in *Rom.* 5. 12. *Wherefore, as by one man Sin entred into the World, and Death by Sin, and so Death passed upon all men, for that all have Sinned.* And in the 18. ver. *Therefore, as by the offence of one Judgment came upon all men to Condemnation.* By the offence of one! How is that? Why all Mankind were in the Loins of *Adam*, for God did not make a Covenant with every man particularly, but in his Father *Adam*. Now as *Levi* did, in the Loins of his Father *Abraham*, testifie his homage and service to God, by giving *Melchisedeck* the Tenths of the Spoil; so we, in the Loins of our Father *Adam*, did shew our homage and service to the Devil, when *Adam* did eat of the forbidden Fruit, and so by Nature are become the Children of Wrath, being in the Loins of our Father *Abraham*; and so what *Adam* did, we are accounted to do, because we are in the

Loins

Loins of *Adam*; as what *Abraham* did, *Levi* was accounted to do, becauſe he was in the Loins of *Abraham*— This is the word of God.

This ſpeaks therefore Three things to us.

Firſt, To vindicate the Juſtice of God, in imputing of *Adams* Tranſgreſſion to all Mankind; for all Mankind were in the Loins of *Adam*. God doth not Create Man now, but Propagates Man through the Loins of their Parents. There is but one work of Creation; God himſelf Created but one Man, but he put forth a Creating power, in Propagating Mankind. Through that one Man, and *by one Mans offence, many are made Sinners*: This ſeems hard, but if you conſider, you are in the Loins of *Adam*; herein is the Juſtice of God cleared: But obſerve this difference between our firſt Father *Adam* and other Fathers, that 'tis but Temporal puniſhment that comes upon Children for their Fathers Sins, except they walk in their ſteps, but there is Eternal puniſhment come upon us by our firſt Father *Adams* ſin; but all that repent and flie to Chriſt, have that ſin of *Adam* and all their actual ſins forgiven, through Chriſt the ſecond *Adam*.

Secondly, If this be ſo, that we are included in the actions of our ſinful Parents by Nature? This loudly calls upon us to ſeek after a ſecond Birth, a new Birth, that we may ſtand

ſtand upon a new Foot, and be upon a new Account in the ſight of God, for we are all ſinners, and loaden with ſin and guilt, as we are the Children of the firſt Man *Adam*; *but being born again, we become the Children of God*; and therefore ſaith the Apoſtle in the fore-mentioned place, *Rom.* 5. 18. *Therefore as by the offence of one man, Judgment came upon all men to Condemnation; even ſo by the righteouſneſs of one, the free gift came upon all men unto Juſtification of Life*, that is, all men that Believe. If thou haſt but the firſt Birth, all the Curſes of the Law come upon thee; but if thou haſt a part in the ſecond Birth, all the bleſſings of the Goſpel come upon thee. It is Recorded of a great Man that had his Nativity (as you call it) caſt by an Aſtrologer, and the Aſtrologer told him, I find by your Nativity, that you are to be a man of ſorrows in your Life; to which he Anſwered, But I am born again ſince I was born of my Mother, and therefore I reckon my Nativity from that Birth: And indeed he ſpoke true, for if he had reckoned from his firſt Birth, he might have been a man of Eternal ſorrows; but reckoning his Nativity from his ſecond Birth, there was a change made.

Thirdly, That if Children naturally, as they are in the Loins of their Parents, are ſaid to do that which their Parent did; then it concerns

concerns all Parents for the love they have to their Children, to take heed of intailing a Curse upon their Posterity, a Curse upon their Children. Parents have so much love for their Children, that they commonly strive to make them great in the World, yea greater than themselves; but commonly they strive so hard for it, as to bring a Curse with it; see the 2. *Kings* and the 5. you read there of *Gehazi*, that his thoughts were Covetous, he runs after *Naaman* the *Syrian*, to receive the Mony, the Talents of Silver, and the Raiment; but what was the fruit of it? see the 27. verse, *The Leprosie therefore of* Naaman *shall cleave to thee, and unto thy seed for ever; and he went out from his presence a Leper as white as snow.* You know the Prophet cured *Naaman* of a Leprosie, and it was transferred to the Prophets Servant, and to his Seed for ever; so that *Gehazi's* Children were all Lepers, and his Grand-children all Lepers; so that these poor Children and Grand-children they might rise up and curse the base Spirit of Covetousness of their Father and Grand-father, that brought this curse upon them. So you have many a poor wretched Father and Mother given to Drunkenness, and the poor Children they follow the same: You know how it is with the Law of Nations; If a man be a Traitor to the State, his Blood is tainted, his Children are tainted.

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You know how it was with poor Covetous *Achan*, that he and all his Family ſuffered for it; ſo *Corah*, *Dathan*, and *Abiram*, for envying *Moſes* and *Aaron*, they and their whole Poſterity periſhed, and ſuffered for their Fathers ſin. *Levi* paid Tythes in the Loins of *Abraham*, and it was his mercy that he paid homage to God in the Loins of his Fore-father.

Now to proceed to open the following words; Levi *that received Tythes, paid Tythes in* Abraham; If therefore perfection were in the *Levitical* Prieſt-hood, *&c.* Now here we come to the particular ſcope of the Apoſtle; that *Levi* paid Tythes in the Loins of *Abraham:* And tho the Prieſt-hood of *Levi* was holy, yet it was not ſo holy as *Melchiſedecks*--- So that here are three Points to be conſidered.

The Firſt is, *That the Church and People of God of old, received the Law under a Prieſt-hood.*

Secondly, *The Law that they received under the Levitical Prieſt-hood, was not perfect.*

Thirdly, *There is a neceſſity of the change of the Law and the Prieſt-hood.*

To the Firſt of theſe, *That the Church and People of God of old, that had the Laws and Ordinances of God, they received them under a Prieſt-hood:* For the holy God never dealt with man immediately in a way of grace ſince the fall, but by ſome middle perſon, that ſtood between

between God and Man. Therefore before God gave a Law, *Melchiſedeck* was ſet up a Prieſt and Head, to be a Typical Mediator between God and Man, between God and his People, of which Jeſus Chriſt was afterwards to come in the Fleſh, and ſhew himſelf the real *Melchiſedeck*, Heb. 5. 1. *For every high Prieſt, taken from among men, was ordained for men in things pertaining to God. Men may in things pertaining to man,* go without a Prieſt, but in things pertaining to God, they muſt have a Prieſt-hood; for God is a holy God: There is a vaſt diſproportion between a holy God and ſinful Man; and conſidering his Greatneſs, his Holineſs, and Righteouſneſs; the people receive the things of the Law under a Prieſt-hood.

Queſt: But you will ſay, There was no Levitical Prieſt-hood for many hundred years after Mans fall; for this *Levitical* Prieſt-hood was not till the Children of *Iſrael* came out of *Ægypt.*

I *Anſw.* Not ſo, for then (before the *Levitical* Prieſt-hood) was every Firſt-born of the Family, the Prieſt of the Family, as you may ſee in *Numb.* 3. 12. *And I, behold, I have taken the* Levites *from among the Children of* Iſrael, *inſtead of all the Firſt-born* : I have taken the *Levites* inſtead of the Firſt-born, that was the Prieſt of the Family. This was the Law before

before the Levitical Prieſthood, that the firſt-born of the Family was the Prieſt of the Family, to offer Gifts and Sacrifices. And in alluſion to this, Jeſus Chriſt, our great High Prieſt, *is called the firſt-born of many Brethren, Rom.* 8. 29. And therefore this ſhould teach us this duty, That as God gives his Law and Ordinances, firſt typical, and then real; That we ſhould never go to God, but by our great High Prieſt: We ought always to have ſuch a holy Reverence of the great God, that we ſhould never draw near to God without our great High-prieſt, the Lord Jeſus Chriſt.

2. *Though God did give the Levitical Law of old, to his Church; yet this Law did not make any thing perfect.* They were bleſſed Means and Ordinances of God, and were of great uſe themſelves; but they did not make the comers thereto perfect. All the Prieſthood of the Law could not effectually cleanſe ſin away: No, and if he did come with his Sacrifice, yet it could not juſtifie him, neither could it truly ſanctifie him.

But you will ſay, If this Sacrifice did not take away ſin, to what end then ſerved the Law?

I anſwer; Firſt, to keep the Church in obedience, till the fulneſs of time came, that Chriſt ſhould come in the fleſh: For if the Lord had not given them his Laws and Ordinances, there would have been no di-

stinction between the Church of God, and the Heathen World: Yea, they would have run into all kind of Will-worship with the Heathen-world, if they had not had his Laws and Ordinances.

2. Though they could not make the comers to them perfect, yet they were led by them to Jesus Christ, where their perfection was. Their Sacrifices led them to Jesus Christ. This was the great end of all the Jewish Laws and Ceremonies, to lead them to Jesus Christ. For Gods Elect in those days, did feed upon Jesus Christ; as you may see in the Apostles words, 1 *Cor.* 10. *They did all eat of the same spiritual meat; and they did all drink of the same spiritual drink:* The same that we eat, and the same that we drink. Those that had Faith in Christ, did live under a dark dispensation; yet they did eat the same spiritual bread that we do. So that the Law you see, was of use, though it did not make the comers to it perfect. This is the second thing.

3. The Law being imperfect, & not making any person or things perfect; therefore, saith the Apostle, there was a necessity of the change of the Law, of the Priesthood--This he proves thus--If this Levitical Law and Priesthood could have made the Church and People of God happy, God would never have spoken of another Priesthood after *Melchisedeck;*

deck; and God would never have ſet up another Prieſt made by his Oath: And therefore there was a neceſſity of another Law, and another Prieſthood; a neceſſity of a change. And here you may take ſpecial notice of a change of the Prieſthood.

But what is to be underſtood *by the change of the Law?*

I anſwer; By changing of the Law, we are to underſtand an Abolition or Abrogation of the Levitical Law, and all ſetled in a more clear manner on the Prieſthood of Jeſus Chriſt; ſo that we now receive the Law by Chriſt, in the room of the Ceremonial Law. And it is a bleſſed change for us; and it ſhould abundantly raiſe our hearts, in that now we have another Prieſthood, and another Law. Why? becauſe the old Prieſthood and the old Law, could not make the *comers* to them perfect. And it was a burdenſom Prieſthood, and a burdenſom Law. See I pray you *Acts* 15. 10. you will find there, that the old Law, the Ceremonial Law, *is called a Yoke.* And there were ſome ſo fond of this old Yoke, as that they would have impoſed it upon thoſe that had received the Chriſtian Faith. Now, ſaith the Apoſtle, *Now therefore, why tempt ye God, to put a Yoke upon the neck of the Diſciples, which neither we nor our Fathers were able to bear?* Yet they were forced to

bear it, till God removed it. And in *Gal.*5.1. *Stand faſt therefore in the Liberty wherewith Chriſt hath made us free, and be not entangled again with the Yoke of Bondage.*---'Twas a Yoke of Bondage---How a Yoke of Bondage?--The Rites and Ceremonies of the Law, they were painful and burdenſom, chargeable and burdenſom to all the people, to have all their Male-children circumciſed, which was to have their Fore-skin pulled off, which was painful. To have the firſt of their Flocks given to the Prieſts for Sacrifices. To go three times a year to *Jeruſalem*, to appear in the City of *Jeruſalem*. In a word, the Ceremonial Law was ſo painful and burdenſom, that the carnal people of that Church did complain of it, *Mal.* 1. 7, 8. *Ye offer polluted bread upon mine Altar, and the blind, and the lame, and the ſick.* And in *v.* 13. *Ye ſaid, Behold, what a wearineſs is it? & ye have ſnuffed at it, ſaith the Lord; and ye brought that which is torn, and the lame, and the ſick.* Thus you ſee the Law was ſo burdenſom, as they ſnuffed at it.---They were called upon for Sacrifices, and they would bring the lame, and the torn, and the weak: They were loth to bring the beſt of their Flocks, when God required it. But our Lord and Saviour Jeſus Chriſt by his coming, the Prieſthood and Law is abrogated. And ſaith Chriſt, *My yoke is eaſie, and my bur-*

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den is light.--Why? for he hath taken the burden upon himſelf. Our dear Lord Jeſus, inſtead of calling for the beſt of our flocks to be offered for Sacrifice, he offered himſelf a Sacrifice for ſins for ever, and he accepts of our lame and weak performances, that are done with a humble ſincere heart, relying upon his perfect Righteouſneſs. He hath offered up himſelf, his bleſſed ſelf, for a Sacrifice for ſin. *My yoke is eaſie, and my burden is light.* Yea our Lord Jeſus Chriſt, by the change of the Prieſthood, doth not impoſe upon us, a going three times a year to a certain place at a great diſtance to worſhip; but he left us to our liberty to worſhip him in ſpirit and truth in any place. As Chriſt ſaid to the woman of *Samaria*, in *John* 4. 21. *The hour cometh, when ye ſhall neither in this Mountain, nor yet at* Jeruſalem, *worſhip the Father.* This is the ſum of Chriſts Law, that you ſhould come to him by Faith, and receive the Goſpel, and repent of your ſins, and to be holy as he is holy. The Law of Chriſt calls for Faith, calls for Repentance: It alſo gives power to believe.-- A true Believer, he knows that he doth not only command a duty, but he gives power alſo to perform it in ſome meaſure to his people.

The Apoſtle here gives you the reaſons of the change of the Prieſthood, and of the Law; and we are bound to bleſs the Lord for his

new Law, and this his new Priesthood; and therefore they do very ill that do mingle the Worship of God with the Jewish Ceremonies, when the Lord Jesus Christ hath abrogated them.

SERMON V.

Hebrews 7. 13, 14, 15, 16.

For he of whom these things are spoken pertaineth to another Tribe, of which no man gave attendance at the Altar.

For it is evident that our Lord sprang out of Juda; *of which Tribe* Moses *spake nothing concerning Priesthood.*

And it is yet far more evident; for that after the similitude of Melchisedeck, *there ariseth another Priest,*

Who is made not after the Law of a carnal commandment, but after the power of an endless life.

HAving undertaken, through the Lords assistance, briefly to go thorow this chapter: Last day we concluded the 12*th.* verse of this chapter---*The change of the Priesthood, and so of the Law.*

Now in these words which I have read, we have that great point proved, namely, That Jesus Christ and his Priesthood is of another kind, differing from the Levitical Priesthood. And the Apostle proves it thus: The

The Prieſthood under the Law was of the Tribe of *Levi*: But Jeſus Chriſt and his Prieſthood ſprang out of the Tribe of *Judah*: Two different Tribes, therefore two different Prieſthoods. The Prieſthood of *Aaron* was after the Law of a carnal commandment; the Prieſthood of Chriſt after the power of an endleſs life. It is of great concern to all our Souls, to have a right apprehenſion of the Prieſthood of Jeſus Chriſt; for therein lies our Salvation.

To begin with the 13*th.* verſe; *For he of whom theſe things are ſpoken, pertained to another Tribe.* [Theſe things are ſpoken] That is, the things ſpoken of before, in this chapter. Our Lord Jeſus Chriſt, who was prefigured by *Melchiſedeck*, who was the Prieſt of the moſt high God, without beginning of days, or end of life, without Deſcent; he of whom thoſe great and excellent things are ſpoken. This Jeſus Chriſt he pertained to another Tribe; not to the Tribe of *Levi*; what is that? A Tribe in Scripture ſignifies all thoſe that ſpring out of one Stock--- *Jacob* had twelve Sons, and the people that came of them, were called twelve Tribes, diſtinguiſhing one from another. The Tribe of *Levi*, and the Tribe of *Judah*, *&c.* Now Jeſus Chriſt, of whom theſe things are ſpoken, pertained to another Tribe than that of *Levi*.

Whence firſt, obſerve, *The great condeſcention of our Lord Jeſus Chriſt, in aſſociating himſelf with the Children of men.* That he that is the Eternal Son of God, was willing to be reckoned among men; amongſt the Tribes of men. For you read of him, *Prov.* 8. *That he was with the Father from Eternity--Yet he rejoiced in the habitable parts of the Earth, and his delight was with the Sons of men,* in *v.* 31. That the Eternal Son of God ſhould ſo far abaſe himſelf, to be reckoned among the Tribes of men--- This is great condeſcention! But, ſaith the Apoſtle, *It is evident, that our Lord ſprang out of* Judah, *i. e.* that he took his Humanity out of that Family, which did belong to the Tribe of *Judah*, it is evident. And how is it evident, that Jeſus Chriſt, according to fleſh, came out of the Tribe of *Judah?* It is evident in the Genealogy, in *Matth.* 1. There you may read that Jeſus Chriſt, came out of the Tribe of *Judah.* That chapter and other ſuch chapters in the Scripture, may ſeem to be unprofitable places of Scripture, to them that do not underſtand the ſcope of them: But ſuch Scriptures are as neceſſary as any thing in the Bible, to prove by the Genealogy, that Jeſus Chriſt, the ſecond perſon of the ſacred Trinity, did come out of the Tribe of *Judah*: And for this he is called, *The Lion of the Tribe of* Judah, having power

power to defend his Church. In *Gen.* 49. there you have old *Jacob* bleſſing of the Tribe of *Judah*, and Prophecying that Chriſt ſhould come out of that Tribe; *The Scepter ſhall not depart from* Judah, *nor a Law-giver from between his Feet, until Shiloh come; and unto him ſhall be the gathering of the People.* The Scepter ſhall not depart from *Judah*; that is, the Kingly power and Government. That Tribe did hold it till Chriſt came in the Fleſh, and then *Herod* Reigned, who was not of the Tribe of *Judah* -- This was old *Jacobs* Prophecy, that our Lord Jeſus Chriſt ſhould come out of *Judah*: And why ſo? This makes him not only a Prieſt, but a Royal Prophet; and this was according to the promiſe made to *David*; Thy Houſe and thy Kingdom ſhall be eſtabliſhed for ever before me: Thy Throne ſhall be eſtabliſhed for ever, *i. e.* in his Son, that is Chriſt, who came of the Seed of *David*; ſo that he is a King and a Prophet, in that he came of the Seed of *David.*

Come we now to the Obſervations, that are plain from this Verſe which I have read--- The 13. *ver.* ſaith the Apoſtle--- *For he of whom theſe things are ſpoken, pertaineth to another Tribe, of which no man gave attendance at the Altar*; not one man of the Tribe of *Judah* did Miniſter at Gods Altar.

Hence we are Firſt to obſerve, That according

cording to that order which God hath set among men; no man is to intermeddle with business out of his place: For the Tribe of *Judah* having no part of the *Levitical* Office, no man of them might presume to give attendance at the Altar. *Solomon* tells us, *That it is the wisdom of the prudent to understand his way; but every fool will be medling*: It is the wisdom of a Man to understand his way, *i.e.* to know what God calls him to, and to mind his own work, and his proper business, in his calling and place. The Apostle gives this direction to the Church of the *Thessalonians*, 1 *Thess.*4.11. *Study to be quiet, and to do your own business*: It is a great point of Godly wisdom to give attendance to what God calls them to, and not to meddle with that which God has not called them to.

There are some that are reproved from this first observation.

Such as have given attendance to publick Work, and to Preaching, and also to Trading to; as if the work of the Gospel were not sufficient for one man. There is nothing more plain in Scripture than this, that those whom God hath set to the work of the Ministry, are exempted from other Worldly Trades and Callings. It hath been an abuse in this Nation, to think that men may Trade, and Buy and Sell, and run into all Worldly business, and

and yet undertake the Preaching of the Goſpel: Yea, ſome that are called the regular Clergy, yet give themſelves too much to Farming, Buying and Selling, and Secular Imployments; this doth come ſhort of their Calling, for mind what the Apoſtle ſaith to *Timothy*, in 1 Tim. 4. 13. *Till I come, give thy ſelf to Reading, to Exhortation, to Doctrin.*

So that you ſee it is the wiſdom of a man, to underſtand what they are Called to. No man gave attendance to the work of the Altar, but they that were of the Altar. And let me tell you this, God hath often had a ſpecial reſpect to them whom he found in their Callings, and hath choſen them to more eminent Services. You read, when *Moſes* was keeping his Fathers Sheep, (being in his Calling) the Lord appeared to him in the Buſh: And when God ſet up another Prophet in the room of *Elijah*, he takes another Prophet, who was in his Calling; he was Ploughing in the Field--- So in *Zechariah*, when the Angel appeared to him, he was found in his Calling: God hath always delighted to own men in their Callings, and to find them therein.

And why did not the Tribe of *Judah* give attendance unto the Work of the Altar?

The Apoſtle gives the reaſon in the 14. *ver.* becauſe *Moſes* ſpake nothing concerning that Prieſt-hood. How *Moſes*! *Moſes* was the man by

by whom God revealed his mind in the Old Teſtament, and there was no other Prophet for the leading of the Church in that matter. Now *Moſes* when he comes to reveal the mind and will of God, concerning the Tabernacle and Prieſt-hood, *Moſes* ſaid nothing of the Tribe of *Judah.*

Whence obſerve, Secondly, That we muſt not meddle with any thing in the Worſhip of God, without a Divine Warrant from him: we muſt have a Warrant for what we do in the Worſhip of God. The Tribe of *Judah* would not meddle with any thing in the Worſhip of God, becauſe they had no Warrant from God for it.

This therefore is to be obſerved, That thoſe that bring in Popiſh and Superſtitious Inventions; we may ſay of them--- *Moſes*, nor any of the Prophets in Scripture, ſpeak any thing concerning theſe things; and therefore we look upon the Papiſts, as to their Superſtitions, to be of an Unſcriptural Religion: For what Apoſtle, or what Prophet ſaid any thing, for the Worſhipping of Images? Or what Apoſtle, or what Prophet ſaid any thing to warrant the Praying in an unknown Tongue? What Prophet, or Apoſtle, or Pen-man of Scripture, hath ſaid any thing concerning the Sacrifice of the Maſs, for the Living and the Dead? Oh filthy traſh! What Prophet, or Apoſtle,

Apoſtle, or Pen-man of the Scripture, hath ſaid any thing concerning Praying Souls out of Purgatory, or to have Maſs read for them? What Prophet, or Apoſtle, or Chriſt himſelf ſaid any thing of Purgatory, or Croſſing themſelves, or their Childiſh Croſſes and Beads? Of theſe Popiſh Superſtitions, as it is here ſaid, ſo we may ſay of that, God hath ſaid nothing in all his Word, for theſe Superſtitious things: And therefore the people of God muſt never meddle with theſe things; and if you be tempted, or ſollicited to any Ceremony, ask the Queſtion, Have *Moſes*, or the Prophets, or Chriſt or his Apoſtles, ſaid any thing to this matter that you are ſo Zealous for? Oh ſearch the Scripture, and what you find there, you are to practiſe, in Faith and in the fear of God. Iſaiah 8.20. *To the Law and to the Teſtimony; if they ſpeak not according to this word, it is becauſe there is no light in them.*

The Third thing obſervable in this Text, is the Title that is given to our Saviour Jeſus Chriſt, in the 14. ver. *It is evident that our Lord ſprang out of* Judah [*our Lord*] *Why doth he ſay our Lord? To teach us, that we muſt never ſpeak of Jeſus Chriſt, or think of him without an awful fear and reverence; for he is our Lord, our great Lord*: He is ſo by reaſon of his Deity, and becauſe of the Fathers Ordination; for he hath ſet his Son upon his holy Hill *(Zion)* as

as King, *Pſal.* 2. and in *Eph.* 1. 22. the Apoſtle tells us, he is made the Head over all things to his Church; ſurely then he is a great Lord.

And from this Lordſhip of Chriſt, we are to take up three practical Duties, which I ſhall but name, and ſo go on.

1. If our Jeſus Chriſt be our great Lord, our King; *Then it is our Duty to ſtudy Obedience to his Laws and Commands*; not to take him only for a Saviour, but our Lord: For mind it, Earthly Lords require Honour and Obedience; and ſhall we call Chriſt our Lord and Maſter, and not do the thing that he Commands, or have no regard to his Word, or to his Commands? See I pray *John* 14.21. *He that hath my Commandments and keepeth them, he it is that loveth me.* You pretend love to Chriſt, ſhew it then in keeping his Commands; and in the 23. ver. *If any man love me, he will keep my word*; ſo the 15. ver. *If ye love me keep my Commandments, and you ſhall abide in my love*; Chriſt puts all upon love. Though he be a great Lord, and might exact all ſervice, in a way of fear and dread, yet he will have all in Love. When you are tempted to any ſin, ſay, My Lord forbids me, and I muſt obey his Commands-- He hath told us, if we love him, we ſhall keep his Words.

2. If

2. If Jeſus Chriſt be our great Lord, then we ought with confidence to reſt upon him for protection, for preſervation, for he is a great Lord--- For pray mind it--- Though Jeſus Chriſt makes but little noiſe in the World, and other Lords ſeem to carry a great name, yet Jeſus Chriſt is the Lord of Lords, and the King of Kings; and as he is the Fathers Vicegerent, he over-rules all the Kings and Kingdoms in the World; and therefore you may reſt in him as the great Lord; and as the Apoſtle writes to *Timothy*, the 1. and the 6. and 15. which in time he ſhall ſhew, who is the bleſſed and only Potentate, King of Kings, and Lord of Lords; then let us reſt upon him for Protection.

3. If Jeſus Chriſt be our Lord, then are we not only to walk according to his Commands, but after his Example, in Meekneſs and Humility; ſee *John* 13. 13. ſaith Chriſt to his Diſciples, *Ye call me Lord and Maſter, and ye ſay well, for ſo I am; If I then your Lord and Maſter, have waſhed your feet, you ought alſo to waſh one anothers.* Be not proud then; but ſay, hath my Lord and Maſter condeſcended ſo to his Diſciples? And ſhall I ſlight them and caſt them off? I have given you an example (ſaith Chriſt;) labour then to honour Jeſus Chriſt.

Now in the next place; Here you find that the

the Apoſtle uſeth one word in the Text [mind that] it is evident that our Lord ſprang out of *Judah*; and in the 15. *ver.* it is far more evident.

Why doth the Apoſtle ſo inſiſt upon it?

I Anſwer, *It is to teach us Miniſters that Preach the Goſpel, to make things evident to the Peoples underſtandings: Plain and evident to their underſtanding.* It is a great part of their Miniſterial work, to inform their Judgments; and therefore pray that you may have a plain Goſpel-Miniſter, 1 *Cor.* 2. 5. that in every thing you are inriched by him in all utterance and in all knowledge; men may make a great noiſe in Preaching, but little to Edification.

But then here is the Queſtion, What is it that the Apoſtle will make evident? That is the main Point in the Text.

Why, he makes evident, that Jeſus Chriſt our great High-prieſt, was not a Prieſt after the Law of a carnal Commandment, but by the power of an endleſs Life. And theſe are the words I ſhall briefly open and apply:

That Jeſus Chriſt our great High-prieſt, was not made a Prieſt after the Law of a carnal Commandment, but after the power of an endleſs Life. Here are two things to be obſerved;

Firſt, The Apoſtles removing the Prieſthood of Chriſt, from the *Levitical* Prieſthood;

hood; that it was not made after the Law of a carnal Commandment.

Secondly, He gives a deſcription of the true Nature of the Prieſt-hood of Chriſt; [That it is a Prieſt-hood of power, and of an endleſs Life.]

Firſt of all (ſaith the Apoſtle) *He was not made a Prieſt after the Law of a carnal Commandment.* What is that? Why it is a carnal Commandment that made all ſubject to the Ceremonial Law. You will ſay, Was the Ceremonial Law Carnal? Did not God Command it? how was it then Carnal? Why, it was a Command that reſpected Carnal things.

[Carnal] in Scripture is taken two ways.

Firſt, [Carnal] is taken for that which is ſinful; and in this ſence the Law of *Moſes* was not made by a Carnal Commandment.

Sometimes [Carnal] is ſet in oppoſition to Spiritual things; and ſo it is put for things concerning the Body, and not for the Soul: If we have ſown unto you Spiritual things; Is it a great thing if we ſhall reap your Carnal things. And in this ſence the Ceremonies of the Law were called Carnal things, becauſe they did only reach to the Body; they were but ſhadows of Heavenly things, and therefore the Apoſtle in his Epiſtle to the *Coloſſians*, called them Worldly rudiments, *Col.* 2. 20. Why ſo? Becauſe all thoſe Ceremo-

nial Laws were not of an heavenly nature, as the things of the Spirit are; but they only concerned outward things. [Mind this] The Jews they doted much upon their Ceremonial Rites, before Chriſt came, and after Chriſt came, they did ſtick much to their carnal and worldly Ceremonies. And therefore the Apoſtle *Paul* in a holy anger, ſpeaks to the *Galatians*; *O fooliſh* Galatians! *who hath bewitched you, that you ſhould not obey the Truth?* to turn aſide from Chriſt the ſubſtance, to carnal things, to worldly things, which are but ſhadows. And this is to be obſerved, and oh that we could obſerve it more! that in the corrupt nature of man, there is a carnal diſpoſition, that leads him out to worſhip God in a carnal way: And that is the ſcope of the Apoſtle here. Look upon the Worſhip and Religion of the Papiſts, and you will ſee 'tis but a carnal Religion: They have their curious Images and Pictures.--- What doth this avail a Soul, to have a rich pompous Altar, a rich Garment for the Prieſt; to have pompous Proceſſions, and curious Muſick? What are theſe to the Soul? And as for us, that have the Reformed Religion; how many amongſt us delight to worſhip God after the Law of a carnal Commandment? Are there not too many amongſt us, which are more for old Abrogated Ceremonies, than they are

for

for a Goſpel Worſhip? Bewail and lament the Apoſtacy of this Generation.

Theſe Ceremonies of the Old Teſtament, tho' they were carnal and low things in themſelves, yet they had a ſpiritual ſignification put upon them by God, and ſo had a great excellency in them, whilſt God was pleaſed to continue them. But now that God hath aboliſhed them, *Paul* calls them carnal things: And ſo we may call all Mediums of Worſhip, that are not of Gods appointment.

Now for the ſecond, which is the deſcription of the Prieſthood of Chriſt: [It is a Prieſthood of power, and of an endleſs life.] Here are three things to be obſerved.

Firſt, *Chriſts Prieſthood is a Prieſthood of power; able to bring that to paſs it was appointed for.* Pray look into *Heb.* 7. 18. There you will find, that there was a diſannulling of the Commandment, going before, for the weakneſs and unprofitableneſs thereof, to work upon the Soul of man. But this of our Lord Jeſus Chriſt, is a Prieſthood of power; for what he did for us, he did perfectly. He cleanſes us from our ſins, and he doth reconcile us to God. He doth juſtifie us, and he doth ſave us. Thus Chriſts Prieſthood is a Prieſthood of power.

2. It is not only a Prieſthood of power, but of an endleſs life. How is that? why, it

brings all Believers into a ſtate of life. Hence our life is ſaid to be hid with Chriſt in God: *And when Chriſt, who is our life, ſhall appear, then ſhall we appear with him in glory.* And then,

3. It is a Prieſthood of an endleſs life---How is that? All men die in this World, ſooner or later--And the Prieſthood of *Aaron*, that is dead--They could not continue, by reaſon of death.--- But Jeſus Chriſt [he ever liveth] he is a Prieſt for ever, and abideth our Interceſſo---and he hath brought everlaſting life to us. Hence you have thoſe words of his, in *John* 11. 26. *Whoſoever believeth on me, ſhall never die*--- He ſhall have an endleſs life. How! never die? he ſhall be changed, but not die in ſome ſenſe. Tho' there is a ſeparation of Soul and Body, yet that is a Believers gain, and not his loſs. There is a change of a mortal life, for an immortal life: He ſhall lay down this earthly Tabernacle of the Body, for a ſpiritual, for an endleſs life. And this is uſeful to us, to quiet our minds, and to make us patient under all afflictions and changes, we find or meet with. This may be comfort againſt approaching death, to Believers. For if there be an endleſs life, we may triumph with the Apoſtle, in 1 *Cor.* 15. 55. O *death! where is thy ſting! O grave! where is thy victory?*

Thus you have heard, that our Lord Jeſus

ſus Chriſt hath a Prieſthood of power, and of an endleſs life.

SERMON VI.

Hebrews 7. 17, 18, 19.

For he Teſtifieth, Thou art a Prieſt for ever after the order of Melchiſedeck.

For there is verily a diſannulling of the Commandment going before, for the weakneſs and unprofitableneſs thereof.

For the Law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

THE laſt time I ſpoke to you from this chapter, I concluded with *v.* 16. where it is ſaid, that Jeſus Chriſt is made a Prieſt after the power of an endleſs life. Theſe were the laſt words ſpoken to.

Now the Apoſtle, to prove this, he goes on to demonſtrate it in theſe three verſes which I have read unto you, and to be opened this morning, as God ſhall aſſiſt.

Chriſt Jeſus was made a Prieſt after the power of an endleſs life; our Apoſtle proves it,

Firſt, In *v.* 17. in theſe words (for he teſtified) *Thou art a Prieſt for ever after the order of* Melchiſedeck. *Is made a Prieſt after the power of an endleſs life--- But Jeſus Chriſt is*

made a Prieſt after the order of Melchiſedeck.

And to prove this ſtill more evidently, he tells us in *v.* 18. *That there is a diſannulling of the Commandment going before, for the weakneſs and unprofitableneſs thereof.* God diſannulled the Commandment going before: He diſannulled the old Prieſthood, to ſet up the Prieſthood of Jeſus Chriſt for ever: And the reaſon why God diſannulled the Commandment going before, is given in the latter end of *verſe* 18. Becauſe of the weakneſs and unprofitableneſs thereof.

And this he further amplifies in *verſe* 19. *For* (ſaith he) *the Law made nothing perfect, but the bringing in of a better hope did*---Theſe particulars to be opened in the three verſes.

To begin with *verſe* 17. *For he teſtifies thou art a Prieſt for ever, after the order of* Melchiſedeck [he teſtified] why, who teſtified? why, *David* teſtified; or the Spirit of God by *David* teſtified. In *Pſal.* 110. 4. there is the teſtimony. *The Lord he ſware, and will not repent, Thou art a Prieſt for ever, after the order of* Melchiſedeck. Mind it; when *David* teſtified this, the Levitical Prieſthood was then in its greateſt glory: For *David* lived in a time when the ſervice of God was performed according to the order of *Aaron*, and the Levitical Prieſthood; yet *David* teſtified of another Prieſthood. *David* was in his day a Prophet

phet in the Church of God, and a great Prophet; and he was inſpired by the Holy Ghoſt, to teſtifie this, many hundred years before it came, to be fully accompliſhed: To teſtifie that Jeſus Chriſt was the everlaſting High Prieſt according to the order of *Melchiſedeck*.

I ſhall not ſtand much upon this verſe, at this time, becauſe you have the ſame thing repeated again in *verſe* 21. of this chapter: There 'tis brought in as a repetition of the Oath of God; *The Lord ſware, and will not repent, Thou art a Prieſt for ever, after the order of Melchiſedeck.* Here you have it twice together; I ſhall therefore leave the more full handling of this till I come to the 21*th. verſe.*

In the words of *v.* 17. you may obſerve the Apoſtles ſcope in them, why he mentions it here in *v.* 17.

His ſcope is this; to ſhew the excellency of the Prieſthood of Chriſt, above that of *Aaron*, in two reſpects.

Firſt, That Jeſus Chriſt is a Prieſt for ever after the order of *Melchiſedeck*. The Apoſtle would have us to underſtand, that Chriſt is not made Prieſt by the Law of a carnal Commandment (which I ſpoke of in the verſe before.) The Levitical Prieſthood was made by the Law of a carnal Commandment. I opened that the laſt day. There was nothing in the

ſervice of that Prieſthood, but was meerly outward and bodily: But Jeſus Chriſt being a Prieſt after the order of *Melchiſedeck*, he is not a Prieſt after the Law of a carnal Commandment, an outward and bodily Worſhip; but the Worſhip of Chriſt is a ſpiritual Worſhip. And this is the firſt branch of the excellency of Chriſts Prieſthood, above that of *Levi.*

2. The Apoſtles ſcope alſo, is, to prove that Chriſt is a Prieſt for ever after the order of an endleſs life; becauſe he is a Prieſt for ever after the order of *Melchiſedeck.* So that now we do not depend upon a dying Prieſthood; or upon ſuch Ordinances and Ceremonies, that are to be aboliſhed, before the time of the conſummation of all Worſhip in this World. But we are to worſhip God under ſuch an High-prieſt as abideth for ever: And we come to one, who is able to ſave to the uttermoſt, all thoſe that come unto God by him.

He teſtified, Thou art a Prieſt for ever after the order of *Melchiſedeck.*] From whence we may learn this Leſſon from the words; *That we muſt always keep cloſe to Scripture-teſtimony, to take up that which is the matter of our Faith.* We muſt take it up on Scripture-teſtimony, and not by the will of man. And ſo I come to the 18*th.* verſe.

For there is verily a diſannulling of the Commandment going before. [A Diſannulling.] And then

then he ſhews the reaſon of it, and that is, *for the weakneſs and unprofitableneſs thereof.*

Firſt, (ſaith he) Verily there is a Command going before: What Command was that? why, the Command of the Levitical-way of Worſhip, which did go before Chriſts coming in the fleſh. That is the meaning. For the Law, as to the Adminiſtration of it, it was before the Goſpel; it was before Chriſt came to be our ſpiritual High-prieſt and Sacrifice, tho' he was promiſed before, yet it was before Chriſt came in the fleſh, and all thoſe things were but types and ſhadows of heavenly things, of things which were to come. As the ſhadow ſometimes goes before the body; ſo did the Law come before Chriſt--- The Levitical Prieſthood goes before the Evangelical Prieſthood of Jeſus Chriſt. But (ſaith the Apoſtle) there is a diſannulling of the Command going before; [diſannulling] what is that? why, it is an abrogating and making void, ſo as no man is bound to this Command, to that kind of Worſhip that was under the Law. He is not bound to offer thoſe Sacrifices; the command of thoſe Sacrifices is diſannulled: He is not bound to obſerve thoſe Rites, thoſe manifold Ceremonies, for the command is diſannulled and made void, by the coming of Jeſus Chriſt in the fleſh. Pray attend to

thoſe

thoſe things, for it may be of uſe to them that are ſtudious to know the mind of God in the Scripture.

The Apoſtle gives the reaſon why there is a diſannulling of the Command, and Law of the old way of Worſhip. What Reaſon? Why (ſaith he) *Becauſe of the weakneſs and unprofitableneſs of it.* The weakneſs and unprofitableneſs of all the Levitical Prieſthood and Service, is the reaſon why God removed it. Weakneſs and unprofitableneſs, that is, if a Man did ſpend all his days in that kind of Worſhip and Service, without looking beyond it, it profited nothing; it was not able to effect the great things the Soul ſtood in need of, and therefore in *Gal.* 4. 9. the Apoſtle calls them, *weak and beggarly Elements*; you ſee what he calls thoſe things, that were once the Ordinances of God: But he ſo calls them in reſpect of Goſpel diſpenſations [ſo here they are weak and unprofitable.]

There are ſeveral things in Scripture that are ſaid not to profit us.

As Firſt, the knowledge of Chriſt after the Fleſh, ſee *John 6.* 13. It is the Spirit that quickeneth, the Fleſh profiteth nothing; he ſpake it in reference to his Doctrin. The Fleſh] that is, the Fleſhly knowledge of Chriſt. As thoſe people (the Papiſts) who count themſelves the only wiſe people; it profiteth nothing

thing to know Chriſt after the Fleſh, tho if they were certain they could lie in the manger where Chriſt lay, and Kiſs the Croſs, and go to the Sepulchre of Chriſt, it is only filthy knowledge, and profiteth nothing.

So again, the Scripture tells us that Bodily Exerciſe profiteth little, 1 *Tim.* 4. 8. *For Bodily Exerciſe profiteth little, but Godlineſs is profitable unto all things having the promiſe of the life that now is, and of that which is to come.* Bodily Exerciſe profiteth nothing: Some have no other Religion but what lies in Bodily Exerciſe.

Thirdly, The Scripture tells us, that meats profit nothing, ſee *Heb.* 13. 9. *It is a good thing to have the Heart eſtabliſhed with Grace, and not with Meats, which have not profited them, that have been occupied therein.* The Jews of old made a great diſtinction about Meats; ſo the Papiſts now, hold it a great ſin to eat Meat in *Lent*, and to eat Fleſh on *Wedneſdays* and *Fridays*; but (ſaith the Apoſtle) this profiteth nothing: This diſtinction of Meats profiteth nothing to the Soul. Now (ſaith the Apoſtle here in the Text) the Commandment is diſannulled, for the weakneſs and unprofitableneſs of it. How is that? Why, if Men went no further in the Law, than bringing a Lamb or a Bullock for a Sacrifice, go up to *Jeruſalem* to Worſhip, and be very ſtrict in obſerving all the Rites and Ceremonies of the

Law

Law of *Moſes*; theſe things profited nothing. The Lord diſannuled the Commandment concerning all the Jewiſh Rites and Ceremonies, for the weakneſs and unprofitableneſs in them.

But then you will ſay, *Why did God appoint them, ſeeing they were weak and unprofitable?*

I Anſwer, *Though they were weak and unprofitable (as to reach the main end of Mans Salvation) yet God had other holy ends in appointing of them.*

Firſt of all, to keep his Children and People under obedience, until the fulneſs of time did come, that Chriſt was to be manifeſted in the Fleſh; for this is to be obſerved, that all Mankind are addicted to Worſhip a Deity, ſome God or other, or ſomething that they made their God. All the Heathen Worſhippers are for Worſhipping ſome God or other; and if God had left this people without Divine Rites and Ceremonies, they would have run into the Rites and Ceremonies of the Idolatrous Heathens, which were worſe. God did by his Children in the time of the Law, as Parents do with their Children; they ſet them about things that are little worth, or of little effect, to keep them from doing worſe; So God left his People the Divine Rites and Ceremonies, to keep them from running into Heatheniſh Idolatry.

Secondly, God had ſtill a further end, and that

that is, *Tho they were not perfect of themſelves, yet by this they were directed to look unto Jeſus Chriſt, and his Prieſthood, and his Sacrifice*; and tho they were no more perfected by them, than the body is by the ſhadow, yet the ſhadow ſhews that there is a Body; ſo thoſe things were weak and unprofitable in themſelves, but they led to Chriſt the ſubſtance; ſo they were of holy uſe to all the Faithful and Elect of God.

But to come to the application of this Point, and ſo to paſs on:

If this be ſo that all the *Moſaical* Rites and Ceremonies, were weak and imperfect, and God for that reaſon aboliſhed them, becauſe they could not reach the main end of Mans happineſs: *Then here you may ſee the folly of thoſe Men, that ſet up theſe Rites and Ceremonies and humane Inventions, in part of their Worſhip.* If Gods own Inſtitutions were weak and unprofitable, what are Mens Inventions? Are their Prieſtly Veſtments profitable? Their Croſſings and Cringings profitable? What profit is there in bowing the Knee at the word Jeſus? What profit is there in theſe things? And yet many Men Glory in theſe things, and magnifie them above the Goſpel of Jeſus Chriſt.

Some ſay theſe things are Edifying: I remember a diſpute between a Martyr and a Popiſh

Popiſh Prieſt; the Martyr objected that he could not comply with that kind of Worſhip, becauſe of their many Ceremonies; ſaid the Prieſt, 'tis true thoſe Ceremonies are not neceſſary to Salvation, but they may be uſed to Edification; the Martyr replyed again, Give me the Salvation, and give me the Edification; to be ſure there is an unprofitableneſs in all theſe things.

But ſome will ſay, theſe are Ornaments of the Church of God. To that I Anſwer, So is a painted Glaſs an Ornament to the Houſe, yet it ſhuts out the Light more than a plain Glaſs; the Light doth not ſhine out ſo clear through a painted Glaſs: Theſe painted and carnal Ceremonies do ſhut out the Light of the Goſpel; for the Light of the Goſpel ſhines out more pure and clear, in the plain Adminiſtration of the Goſpel; and therefore all thoſe things that carnal Men ſo magnifie are unprofitable.

Now I proceed to the 19. ver. *For the Law made nothing perfect, but the bringing in of a better hope did*, by which we draw nigh to God. This is ſtill to demonſtrate the point in hand [The weakneſs and unprofitableneſs of the Law:] The Law made nothing perfect, *i.e* the Levitical and Ceremonial Law could not Cleanſe the Conſcience, neither Juſtified the Perſon; it never could reach the main end,

end, which is the happineſs of Men. But God brings in another thing, a higher thing (for that ſee *Heb.*10.1.) *For the Law having a ſhadow of things to come, and not the very Image of the things, can never with thoſe Sacrifices, which they offered Year by Year continually, make the comers thereto perfect.* They could never make the comers to them perfect; and ſtill they had dark apprehenſions of God. 'Tis true, the Elect could ſee Chriſt, but they that went no further than theſe Ceremonies and Levitical Worſhip, tho they were very ſtrict in them, yet theſe were very ſhort in cleanſing them from ſin. [It made not the comers to them perfect.] When the People of God of old had offered a Sacrifice, and performed all their Sacrifice according to the Law, yet they were to look to a higher Prieſthood, and a higher Sacrifice, for the cleanſing of their ſins, *Heb.9.9. Which was a figure for the time then preſent; in which were offered both Gifts and Sacrifices, that could not make him that did the ſervice Perfect, as pertaining to the Conſcience*: It could not cleanſe him from the guilt of ſin which lay upon his Conſcience. This is done by the bringing in of a better hope, by the which we draw nigh to God. Theſe are the Words which I ſhall ſpend the remaining part of my time in.

But the bringing in of a better hope, by the

the which we draw nigh to God.] Here the Queſtion is, What is meant by this hope?

1. For the word hope; here it is to be taken for the thing hoped for; [That is the hope here] the coming of the *Meſſiah*, the Salvation by Chriſt, the Prieſthood of Chriſt, and the bleſſings that attend it. And this is called hope in a twofold reſpect.

1. In reſpect of the time, when *David* did teſtifie this of Chriſts coming: So it was a bleſſing to come, and a thing to be hoped for, by the Fathers of old. For this is to be obſerved, that all the time the Church lived under the Levitical Prieſthood, they lived in the hopes of the coming of Chriſt, and of the *Meſſiah*; which was the great thing hoped for, and looked for. And therefore, when Jeſus Chriſt was born, and the Angels came to give intimation of his Birth; ſee how *Zechariah*) who was one of the Levitical Prieſthood) expreſſes himſelf in his Song, *Luk.* 1.72,73. *To perform the mercy promiſed to our Fathers, and to remember his holy Covenant, the Oath which he ſware to our Father* Abraham. This was the great promiſe, [The coming of Jeſus Chriſt the *Meſſiah*] that ſhould do what the Law could not do. The Law made nothing perfect; but Jeſus Chriſt the *Meſſiah* made all things perfect. This was the hope the Father had; therefore if you look into *Luk.* 2. you ſhall find, that good and juſt man old *Simeon*, who waited for the conſolation of *Iſrael* [which was the Lord Jeſus Chriſt.] At *ver.* 29. *Lord, now letteſt thou thy Servant depart in peace, for mine eyes have ſeen thy Salvation.* Oh this was a joyful thing to him! When he came into the Temple, he took

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the Child in his arms, and ſaid, *Lord, now letteſt thou thy Servant depart in peace, for mine eyes have ſeen thy ſalvation.* This was the hope of them of old.

2. Chriſt in his Prieſthood, Death and Suffering, is ſtiled [our hope alſo. *For* (ſaith the Apoſtle) *we are ſaved by hope*; and where is our hope, but in the Death and Interceſſion of our Lord Jeſus Chriſt? [all our hope is in him.]

But then he is ſtiled here [a better hope:] How is it a better hope? In two reſpects, than all the Jewiſh Sacrifices, and Levitical Prieſthood could give: for that Prieſthood gave hope only of temporal bleſſings clearly, but very darkly of ſpiritual bleſſings. We can ſcarcely read one word of the Kingdom of Heaven, under the Moſaical diſpenſation. See I pray *Lev.* 26. 2. and ſo on. *Ye ſhall keep my Sabbaths, and reverence my Sanctuary; I am the Lord--If ye walk in my Statutes, and keep my Commandments, and do them; then will I give you Rain in due ſeaſon, and the Land ſhall yield her increaſe, and the Trees of the field ſhall yield their fruit. And your threſhing ſhall reach unto the Vintage, and the Vintage ſhall reach unto the ſowing-time, and ye ſhall eat your bread to the full, and dwell in your Land ſafely.* Theſe are all promiſes and bleſſings, and encouragements to ſerve God, according to the command of God. But not a word of Heaven here--This was the tenour of the firſt Covenant; they had hopes of Legal Priviledges, and Temporal Bleſſings. Theſe are the great things the Law of *Moſes* runs upon: But now we have a better hope, Jeſus Chriſt our High-prieſt--If any man will follow me, he ſhall have the light of life-- The New Teſtament runs all upon heavenly things. But,

2. Better hope] in reſpect of the manner of revealing of it: For this muſt not be denied, but that all the true Saints and Believers, under the Old Teſtament, had their [hope] of Heaven, as we have, but very poorly and darkly: They had their hopes of Grace, and heavenly things; and therefore it is ſaid of *Abraham*, (in *Heb.* 11. 10.) *He looked for a City which hath foundations, whoſe builder and maker is God.* They had all theſe things in ſight, but darkly. And while *Moſes* was read amongſt them, they had a Veil upon their face: But we with open face behold the glory of God, and are changed into the ſame Image, from glory to glory, even as by the Spirit of the Lord.

But then the next is [By which we draw nigh to God.] The bringing in of a better hope, by which we draw nigh to God How is that? You muſt know, that God and ſinful man are at a great diſtance, tho' near in reſpect of his Omniſciency. You know how it is among men, tho' they live in the ſame Town, or near to one another, in reſpect of Neighbourhood; yet, if there be enmity and ſtrife between them, you will ſay, they are at a diſtance: So God, in reſpect of his Omniſciency, is not far from any of us: For 'tis through him we live, move and breathe, and have our being. But in reſpect of Love, Peace and Union, God and ſinful man is at a great diſtance. 'Tis ſaid, God is angry with the wicked every day, *Pſal.* 7. 11. He is an offended God---He is of purer eyes than to behold iniquity. He is at a diſtance from us: and if men were but ſenſible of this, they would never preſume upon his mercy, in a day of affliction, *Iſa.* 1. 15. *And when you ſhall ſpread forth your hands,*

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I will hide mine eyes from you; yea, when ye make many prayers, I will not hear. When people come into affliction and diſtreſs, they are ready to cry unto God for mercy. But (ſaith the Lord) I will hide mine eyes from you. There is a vaſt and infinite diſtance between God and a poor ſinful creature: But by the Prieſthood of Jeſus Chriſt, he offering himſelf as a Sacrifice for ſin, and ever liveth to make interceſſion for us. And by virtue of this, every Believer may come to God, by the Lord Jeſus Chriſt, as Mediator, to pray to him. It is not believing, or repentance will bring us to God, if we had not an High-prieſt. See *Heb.* 10. 19. *Having therefore, Brethren, boldneſs, to enter into the Holieſt by the blood of Jeſus, by a new and living way, which he hath conſecrated for us, through the Veil, that is to ſay, his fleſh.* Boldneſs, to enter into the Holy of Holies. If you go into the Preſence-chamber of a King, with your Petition; if you know the King hath reſpect and favour for you; and the Son at his right hand to pacifie his Father, and you come in the way appointed, with a full aſſurance to have your Petition granted: So (ſaith the Apoſtle) you may have full aſſurance to go to God, in the new and living way: And therefore ſay, Lord, I draw nigh to thee; but it is by the new and living way, that Jeſus Chriſt hath conſecrated, by his blood: I draw nigh for mercy, but it is becauſe thy Son is the great High-prieſt, whom thou haſt ſet over thine own houſe. Let us therefore (ſaith the Apoſtle) come in full aſſurance of Faith.

Haply ſome poor doubting Soul may ſay, How can I draw nigh to God, to a holy God; I that

have ſo much ſin and guilt upon me? were I holy and innocent, I ſhould go with more boldneſs.

To that, I anſwer; If thou waſt holy and innocent, thou ſhouldſt not need an High-prieſt: If thou hadſt no ſin nor guilt upon thee, thou ſhouldſt not need to go to God in the new and living way. But tho' we have ſin and much guilt upon us, yet the Lord Jeſus Chriſt, he is our High-prieſt. It was ſin that was the occaſion of making the Lord Jeſus Chriſt the great High-prieſt. Oh bleſs God for Jeſus Chriſt! and for bringing ſo great a good, and ſo great an evil ſo near together! No greater evil than ſinning againſt a holy God! But this occaſioned God to conſecrate his Son by an Oath, to be a Prieſt for ever, after the order of *Melchiſedeck*.

There are but two ways by which a creature can draw nigh to God, a holy God; and that is, either in the way of his own worthineſs, or goodneſs, or in the way of Chriſts worthineſs and goodneſs: But for our own goodneſs, or worthineſs, that is loſt: Go to God in that way, our ſins will block up our way, that way is ſtopt: But go to God in the way of his Sons worthineſs, and you will have acceptance with him. Come to God, and ſay, Lord, In the name and worthineſs of thine own Son, I draw nigh to thee: How draw nigh to God? why, the Scripture makes this difference, between drawing nigh to God, under the old Prieſthood, and under the Prieſthood of Jeſus Chriſt. In the time of the old Prieſthood, there were none of the people to go into the moſt holy place; the High-prieſt was only to go, and that but once a year, *Lev.* 16. 2. *Aaron* was commanded

manded not to go into the holy place at all times. Now compare this with *Heb.* 9. 7. there he ſpeaks that the High-prieſt was to go into the holy place but once a year. Now (ſaith the Apoſtle) we have boldneſs to enter into the holy place. Let us come into the holy place--Our Lord Jeſus Chriſt, having made us Kings and Prieſts, we may come nigh to God---Chriſt hath brought us ſo nigh to God, as we may come to him, as a Child cometh to its Father. The Lord hath provided better things for us, that we might be made perfect: Therefore let us mind theſe things.

You ſee here the ſum of theſe words: How God hath diſannulled and abrogated all the Levitical Service, & Worſhip, and Rites, for their weakneſs and unprofitableneſs: That he might bring in a better hope, by the which we draw nigh to God.

SERMON VII.

Hebrews 7. 20, 21, 22.

And in as much as not without an Oath he was made Prieſt.
(For thoſe Prieſts were made without an Oath; but this with an Oath, by him that ſaid unto him, The Lord ſware, and will not repent, Thou art a Prieſt for ever after the order of Melchiſedeck.)
By ſo much was Jeſus Chriſt made a Surety of a better Teſtament.

THE laſt day I concluded with *v.* 19. of this chapter, where the Apoſtle tells us, that by Jeſus Chriſt, there was brought in a better hope, by which we draw nigh to God. And that was his argument in that place, to prove the excellency of

the Prieſthood of Jeſus Chriſt above that of the old.

Now in theſe words which I have read, you have another argument and demonſtration about the Prieſthood of Chriſt; to ſhew that it doth far tranſcend that of the Levitical Prieſthood. Why? for the Levitical Prieſthood was made without an Oath, this with an Oath: So the Argument may be thus framed:

That Prieſthood which is ſolemnly confirmed and eſtabliſhed by an Oath, is more excellent, and precious, and profitable to the Church, than that which was made without an Oath: But the Prieſthood of Jeſus Chriſt was confirmed with an Oath, and therefore more excellent than that which was without an Oath.

So that the Argument is taken from the more ſolemn Inſtitution of Chriſts Prieſthood. [The Lord did ſwear, and would not repent, that his Son Jeſus Chriſt, ſhould be a Prieſt for ever, after the order of *Melchiſedeck*.] This is the point, the Apoſtle now inſiſts upon the ſolemn Inſtitution of Jeſus Chriſt, in this office [of Prieſthood] by which he is made a Prieſt for ever, after the order of *Melchiſedeck*.

Now here are two Queſtions to be opened.

The firſt is about Gods Oath [*The Lord ſware, and will not repent, Thou art a Prieſt for ever, after the order of* Melchiſedeck.] Theſe words are taken out of *Pſal.* 110.4. Now for an Oath, we muſt conſider there are two ſorts of Oaths; vain and prophane Oaths, and ſacred Oaths. As for vain and prophane Oaths, which men uſe in their common talk, are eſpecially forbidden in the third Commandment: *Thou ſhalt not take the name of the Lord*

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thy God in vain; for the Lord will not hold him guiltleſs that takes his name in vain. To ſwear lightly and vainly, by the name of God, or by their Faith and Troth, theſe are great provocations to the Lord. As you may ſee in *Jer.*23.10. *For the Land is full of Adulterers, for becauſe of ſwearing the Land mourneth: the pleaſant places of the wilderneſs are dried up.* Prophane ſwearing, and falſe ſwearing (which is a common thing among your bad people) cauſeth the Land to mourn.

But then, as there is a prophane, and vain, and common ſwearing, (which brings a Curſe along with it) ſo there is a ſacred ſwearing; and that is, when men are lawfully called thereto, to confirm a teſtimony. *An Oath for confirmation, is the end of all ſtrife,* (ſaith the Apoſtle.) Now this holy and ſacred ſwearing, is here attributed to God the Father concerning the Prieſthood of his Son Jeſus Chriſt. And you may obſerve in Scripture, that God is ſaid to ſwear two ways.

1. Sometimes he ſwears in his wrath, to confirm his threatnings; and often in his mercy, to confirm his promiſe.

1. *Sometimes God is ſaid to ſwear in his wrath, to confirm his threatnings.* As you may ſee, *Heb.* 3. 11. In *v.*10. (ſaith he) *I was grieved with that generation, they do always err in their hearts: So I ſware in my wrath, they ſhall not enter into my reſt.* [Mind it.] The people were now in the wilderneſs, and they were going into the Land of *Canaan*, the Land of Reſt, the Land of Promiſe; but they grew ſo bad, and ſo provoking to God, whilſt they lived upon his mercy, in the wilderneſs, that at laſt God ſware, they ſhould not enter into his Reſt, the

Land of *Canaan.* God confirmed by an Oath: why by an Oath? to drive them to the more terrour, to take them off from their preſumption. God threatned they ſhould not enter into his Reſt; and he confirms it by an Oath; that they may have no hopes of entring into his Reſt. But,

2. Often in Scripture, *God is ſaid to ſwear in mercy, for the confirming of his promiſe,* that his people might have ſtronger conſolation. Not, but that Gods promiſe of it ſelf is ſure: But he condeſcends to our weakneſs, that we might have ſtronger conſolation. See *Heb. 6.* 17, 18. *Wherein God more abundantly, to ſhew unto the Heirs of Promiſe, the immutability of his counſel, confirmed it by an Oath; That by two immutable things, in which it was impoſſible for God to lie, we might have ſtrong conſolation.* You ſee here, the Apoſtle declares the end of Gods adding an Oath to his Promiſe: That Believers might have more comfort, that their hearts might be ſtrengthned; and their patience might be ſtrengthned, till the promiſe was accompliſhed. He ſware by himſelf; becauſe he could ſwear by no greater, he ſware by himſelf. Mind that: When men ſwear to confirm a thing, they ſwear by the Great God, who knows their ways and thoughts: And ſo they are ſaid to ſwear by a greater. But, becauſe God could not ſwear by a greater (ſaith the Apoſtle) he ſware by himſelf. For this was one of the titles of God, [the Great God.] When the poor Heathens, that had not the Scriptures, they by the light of Nature ſware by God, who made Heaven and Earth. Under the title of [*Optimus Maximus*] that was the term they gave the great God, the beſt of the great

great Gods. Now becauſe God could not ſwear by a greater, he ſware by himſelf, that he would bleſs *Abraham*, and all the faithful. And here in the Text, when he is ſetting up his Son (the Lord Jeſus Chriſt) as our great High-prieſt (that we might have greater conſolation) it's ſaid, The Lord ſware, and will not repent. We know God cannot repent; both words are true; for the Lord is not as man, that he ſhould repent.

Why doth *David*, and the Apoſtle after him, take up theſe words? [*The Lord hath ſworn, and will not repent.*]

I anſwer, there is a ſpecial Emphaſis in it.

Firſt of all; *God ſpeaks thus of himſelf, after the manner of men*, that we might be put out of all doubt of his truth and faithfulneſs. For, though he is moſt unchangeable in his words, in his promiſes, and in his purpoſes, as the Apoſtle *James* hath it, *James* 1. 17. *Every good gift, and every perfect gift, comes down from the Father of lights, with whom there is no variableneſs nor ſhadow of turning.* God is immutable. But he ſpeaks thus after the manner of men, that we might be put out of all doubt, that he will not repent.

Secondly; There is ſtill a higher intendment of the Holy Ghoſt, in theſe words [*The Lord hath ſworn, and he will not repent,*] *i. e. He will never abrogate, or diſannul the Prieſtly Office of Chriſt, as he did that of Aaron.* For (ſo you read in the words before which were ſpoken to the laſt day.) God did abrogate, and did make void the Covenant concerning the Levitical Prieſthood. But now he will never revoke this, or diſannul this. [*He hath ſworn, and will never repent.*] Though God be unchangeable, yet we find in Scripture, that he ſometimes revokes his threatnings,

nings, and calls them back again. As for example, God threatned (by *Jonah*) that *Nineveh* ſhould be deſtroyed in forty days: But God revoked it, becauſe there was a tacit condition in the threatning; therefore he revoked it. So when God ſent *Hezekiah* the Meſſage concerning his death; he ſent his Prophet to him, to bid him ſet his houſe in order: For (ſaith he, in the name of the Lord) thou ſhalt die, and not live: Yet upon *Hezekiahs* humbling himſelf by prayer, the Lord called back that word again, and added to *Hezekiahs* life fifteen years. In this ſenſe the Prophet *Joel* is to be underſtood. You find in *chap.* 2. in the laſt part of it, that the Lord threatens dreadful Judgments to the people. Now in *verſe* 12, 13. (ſaith the Prophet) *Wherefore alſo, now, thus ſaith the Lord, Turn ye even to me with all your hearts, & with faſting, and with weeping, and with mourning, & rent your hearts, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil---Who knows if he will repent and return, and leave a bleſſing behind.* As if he ſhould ſay, The threatning is gone forth for your deſtruction, but if ye will return unto God, who knows but that he will repent, and leave a bleſſing behind: That is, he may call in his Threatnings, and alter his Diſpenſation. So that when God is ſaid to revoke a Threatning, or diſannul a Law, he is then ſaid [after the manner of men] to repent.

But concerning the Prieſthood of our Lord Jeſus Chriſt, that is ſo ſettled, not only by Promiſe but by Oath, to take us off from all doubting, and heſitation about this matter [the Lord hath Sworn and will not Repent] concerning his Son Jeſus Chriſt; but

but he has ſolemnly Juſtified him to be a Prieſt for ever after the Order of *Melchiſedeck*; which Law cannot be Abrogated.

Now here the *Queſtion is, Upon what account is it, that the Prieſthood of Jeſus Chriſt, (by which we draw nigh to God) hath ſuch a ſolemn Juſtification above the Levitical Preſthood? Why Jeſus Chriſt is made a Prieſt with an Oath, when other Prieſts are made without an Oath?*

There are many Grounds and Reaſons of that, which may be a great help to our Faith.

Firſt of all, God hath a greater honour for his Son, than for all the Children of Men. He is nearer to the Father, and dearer to the Father, and therefore whatever he beſtows upon his Son, ſhall never be taken away from him. God ſet up the poſterity of the Tribe of *Levi* for the Prieſthood; but he only ſet them up as Servants for a time, for (ſaith our Lord) a Servant abideth not in the Houſe for ever, but a Son abideth for ever. *Levi* and his poſterity, they were but Servants, and God turns them out, but he ſetteth up his Son for ever: The Father Loveth the Son, and giveth all things to him; he honoureth his Son, he will have all his holy Angels to bow down to his Son, in *Heb.* 1. 3,5. the Apoſtle ſpeaking of Chriſts purging us from ſin, ſaith he in the 5 *ver. To which of the Angels ſaid he, at any time, Thou art my Son, this day have I begotten thee?* and again, *Let all the Angels Worſhip him.* The Angels of God are much better than Men, in reſpect of the excellency of their being. One Angel hath more ſtrength than thouſands of Men; but they muſt all Worſhip the Son, and he that is ſet down at the right hand of God the Father, the Father hath given his Oath he ſhall never be removed, but abide for ever.

Second-

Secondly, The Prieſthood of Jeſus Chriſt hath this ſolemn Inſtitution, to be confirmed by a Divine Oath; *Becauſe he is alſufficient to go through that great work.* God raiſed up the Prieſthood of Old to do Service, but not ſuch Service as our great High Prieſt. He never ſaid unto the People, believe in the High Prieſt; but he ſaid, believe in my Son Jeſus; believe in him, becauſe he is able to ſave. The other High Prieſts were not able to Save; the High Prieſts of old could never give their lives for a Sacrifice for the Peoples lives; they were only to offer up Bulls, and Goats, and Heifers, and ſuch kind of Offerings; but our great High Prieſt, he is appointed of the Father to give himſelf a Sacrifice for his people, and therefore has a higher Prieſthood than the Levitical Prieſthood, *John* 10.17,18. *Therefore doth my Father love me, becauſe I lay down my life, that I might take it again; no man taketh it from me, but I lay it down of my ſelf; I have power to lay it down, and I have power to take it again: This Commandment have I received of my Father.* God never put ſo hard a ſervice upon thoſe High Prieſts of old, but he put this upon his own Son, and his Son was willing to bear his Command: I am willing to receive this Command from my Father. God hath ſworn, and he will not repent, that his Son ſhould be a Prieſt for ever after the order of *Melchiſedeck*; becauſe that none were ever able to carry on that work but he.

Thirdly, Jeſus Chriſt is thus ſolemnly juſtified, and made a Prieſt by Oath, in the Church of God, *becauſe the Church is his own Body and his own People.* The Prieſthood of old, God ſet them up for his Service, and he will reward them for it; for they had the Tenths of the People (which was then great) but ſtill the Church was not their People, nor their Body, but Jeſus Chriſt, he is as a Son over his own Houſe,

Heb.

Heb. 3. 6. *Chriſt is as a Son over his own Houſe.* It is a great bleſſing to have ſuch a High Prieſt, as hath an intereſt in the whole People, to whom he is a Saviour; for he is the head of that People, and a Saviour of the Body. If the Lord Jeſus Chriſt his Prieſthood were diſannulled, the Church would be loſt, they could not be brought to Salvation [*Thine they were, and thou gaveſt them me.*] The Church is given to Chriſt, to be his Myſtical Body, and he is their Prieſt for ever, to ſanctifie and cleanſe it, that he may preſent it to himſelf a Glorious Church, without ſpot or wrinkle: But then,

Fourthly, Jeſus Chriſt is made a Prieſt by Oath for ever, *becauſe unto him ſhall be the gathering in of all Gods Elect, of all nations in the World, and they are all to come to his Prieſthood*; it is of a large extent. When the Levitical Prieſthood was confined to the Jews only, they could not offer a Sacrifice for the Heathens, or another People; but Jeſus Chriſt he is an Offering for all People in all Nations, of thoſe that Believe in his Name: And this is according to *Jacobs* Propheſie (in *Gen.*49.10.) *That when* Shilo *ſhall come, unto him ſhall be the gathering of the People*; compare this with *Iſa.* 49. and there you will ſee the thing further illuſtrated, in the 6 ver. *And he ſaid, It is a light thing, that thou ſhouldſt be my Servant, to raiſe up the Tribes of* Jacob, *and to reſtore the preſerved of* Iſrael; *I will alſo give thee for a light to the Gentiles, that thou mayſt be my Salvation unto the ends of the Earth.* Obſerve it, the Father ſaid unto the Son, It is but a light thing for thee, to be a Prieſt only for *Jacob* and *Iſrael*; I will give thee for a light to the Gentiles. It was but a light thing for Chriſt to be a Saviour to *Iſrael*, in the Land of *Judea*. But Jeſus Chriſt ſhall be

be a Saviour to all the Earth; [I will give thee for a light to the Gentiles.]

Fifthly, He is made a Prieſt for ever, and confirmed therein by an Oath, *Becauſe of his tranſcendent Wiſdom, Mercifulneſs, Faithfulneſs, and Holineſs, above all the Prieſts of old.* He is a High Prieſt to appear for Man in things appertaining to God, and had need of Wiſdom; *And* (ſaith the Apoſtle) *in him are hid all the treaſures of Wiſdom and Knowledge.* And for mercy, it was a neceſſary qualification in the High Prieſts of old, that he might be a Man of compaſſion and pity, to ſuccour the poor, and tempted, and afflicted in the Church. And our Lord Jeſus Chriſt, he is tranſcendently Merciful. He will not break the bruiſed Reed, nor quench the ſmoking Flax; he will have compaſſion on all: He is called a merciful and faithful High Prieſt, in things pertaining to God, to make reconciliation; [He is merciful and faithful:] Pray obſerve, that the High Prieſts under the Law, tho they were good men, and godly men, yet they fell ſhort much in point of faithfulneſs to God and his People; as for Example, *Aaron* was a good Man, yet he was not faithful in his Office, for you know he turned aſide with the People, and made a Golden Calf; here *Aaron* ſhewed his wickedneſs and unfaithfulneſs: So old *Eli*, he was a Godly man, yet he failed of his faithfulneſs; he ſuffered his Children to make themſelves vile, and reſtrained them not, and ſo brought Judgment upon his Houſe; and therefore, ſaith the Apoſtle, the Law made Prieſts of men, that had infirmities. *Aaron* was a man that had infirmities, and his Sons had infirmities, that they were deſtroyed by Fire before the Lord. *Eli* had his infirmity; but our Lord Jeſus Chriſt, he is without

without infirmity, he is holy and harmleſs, and therefore he had his Prieſthood put upon him. [The Lord hath ſworn, and will never repent, Thou art a Prieſt for ever after the order of *Melchiſedeck.*] But to proceed to the next verſe.

Chriſt being thus ſolemnly Inſtituted in his office, never to be changed (ſaith the Apoſtle in the next words) *By ſo much was Jeſus made a Surety of a better Covenant*: By ſo much that he was made a Prieſt by the Oath of God, by ſo much he was made a Prieſt of a better Covenant, of a better Teſtament. Now for that we muſt conſider, what the Office of a Surety is; and then, why Chriſt is ſaid to be Surety of a better Covenant; as he is the Prieſt of God, and confirmed by his Oath.

Firſt, For the Surety, you know he is a perſon that engageth himſelf for another, *Prov. 6. 1. My Son, if thou be Surety for a Friend, if thou haſt ſtricken hands with a ſtranger*, &c. How is that? It may be a ſtranger, he comes and challenges a debt of your Friend, and your Friend he carries it very friendly with you, to have you engage with the ſtranger for his debt, and ſtrike hands with him, and to become Surety for your Friend. In this ſenſe Chriſt is called our Surety; becauſe it is the Office of the Prieſt to ſtand between God and Man, and to offer up ſatisfaction, by way of Sacrifice, either typical, or real. Thus our Lord Jeſus Chriſt, in this reſpect, is called our Surety: Why? becauſe he undertakes for us to God, and for God to us again: He undertakes to ſatisfie the will of God: And what is the will of God? Why, the will of God is to fulfil all Righteouſneſs; that is the will of God. Jeſus Chriſt, as our Surety, hath fulfilled all Righteouſneſs, *Rom.* 5. 19.

5. 19. *For as by one mans diſobedience many were made ſinners, ſo by the obedience of one ſhall many be made righteous.* So 2 *Cor.* 5.21. *For he hath made himſelf to be ſin for us, that knew no ſin, that we might be made the Righteouſneſs of God in him.* And thus, as our Surety, he hath fulfilled all Righteouſneſs for us. And then as the Surety of the Covenant; ſo he doth confirm all the Promiſes of God, in the Covenant to us: He engages for the Promiſes. Hence you have that, in 2 *Cor.* 1. 20. *For all the Promiſes of God in him are yea, and in him Amen.* So that we look to our Surety, to fulfil all things for us: And we look to our Surety, that we have the Covenant and Promiſes made good to us. [For all the Promiſes are in him Yea, and in him Amen.] But, ſaith the Apoſtle, he is made a Surety of a better Covenant, or a better Teſtament. For the word is rendred both ways: Sometimes a Covenant, ſometimes a Teſtament. But how is Chriſt Surety of a better Covenant? I anſwer, not better in reſpect of the matter of it, or the ſubſtance of it. For God in that Covenant, did make himſelf over to his people, to be their God. And all Believers were ſaved by Faith, as we are. It was not better in reſpect of the matter of it: But better in a threefold reſpect.

1. Better in reſpect of a clearer and fuller manifeſtation to God, in the Covenant. The Covenant before us, was under a Veil; therefore (ſaith the Apoſtle) *Eph.* 3. 4, 5. Whereby when ye read, ye may underſtand the knowledge of the Myſtery of Chriſt, which in other Ages was not made known unto the Sons of men, as it is now revealed.

2. Better in reſpect of the confirmation of it, *Heb.* 9. 15, 16. *For this cauſe* (ſpeaking of Chriſt) *he is the*

the Mediator of the New Teſtament, that by means of death, for the Redemption of the tranſgreſſions that were under the firſt Teſtament, they which are called, might receive the promiſe of Eternal Inheritance. So that now the Covenant is confirmed by the death of Chriſt, which is a better confirmation than that of the old Law, with the Sacrifices of Beaſts.

3. A better Covenant, in reſpect of the fulneſs of the Spirit that goes along with the Goſpel; and ſo is made a Surety of a better Covenant than the Levitical Prieſthood.

To come to ſome Application: If this be ſo, that our Lord Jeſus Chriſt is made Surety of a better Teſtament; then ſtand here and ſee the great and endleſs love of our Lord Jeſus Chriſt.

1. The greatneſs of his Love. For, you know, that it is a good evidence of a mans love and kindneſs, when he will be a Surety for one that he thinks can pay the debt. But if a man will be Surety for one that is in debt, and knows that he muſt pay the debt, if he be Surety; this is ſtill greater love. But yet farther; if a man will be Surety for a man, that is condemned to die, and engage his life for him; this is love beyond all love. This is the caſe of our Lord Jeſus Chriſt; to take Mans Nature, ſuffer himſelf to be under the Curſe, and ſuffer himſelf to be put to death. Oh the great Mercy, and unſpeakable Love and Grace of Chriſt! *Greater love hath no man than this, that a man lay down his life for his friend.*

But then ſecondly; Here you may ſee his endleſs love, becauſe he undertakes to be our Surety for ever. You have many a man, in a fit of love or kindneſs, will be drawn in to be a Surety; but will repent of it, and will get out of it, as ſoon as he can; and will never come into it again. But our Lord

Jeſus Chriſt, he engages to be an Everlaſting Surety for us; what then remains, but that every one that underſtands theſe things, ſhould look to Jeſus Chriſt? Here is a ſpecial prop for our Faith: As you have it in the verſe before. Chriſt brings in a better hope than was before---He is a Surety of a better Covenant: Therefore when fears ariſe in you, about your ſin, remember, that you have a High-prieſt, who hath undertaken to fulfil all Righteouſneſs for us, and undertakes as a Surety for us.

SERMON VIII.

Hebrews 7. 23, 24.

And they truly were many Prieſts, becauſe they were not ſuffered to continue, by reaſon of death.
But this man, becauſe he continueth ever, hath an unchangeable Prieſthood.

BEing in our courſe of going through this Chapter; the laſt day, in the Morning Exerciſe, we concluded with *v.* 22. where Jeſus is ſaid to be made a Surety of a better Covenant.

The ſcope of the Apoſtle in all this Chapter, is to magnifie the Prieſthood of Chriſt, above the Levitical Prieſthood. His Argument that we inſiſted upon the laſt day, was taken from his ſolemn Inſtitution, in his Office. [He was made a Prieſt with an Oath, and by vertue of that he became a Surety of a better Teſtament. Theſe things have been opened.

Now theſe two verſes which I have read, for our conſideration and inſtruction, this morning, contain another

another Argument that the Apoſtle uſeth, to prove that the Prieſthood of Jeſus Chriſt, doth far excel all the Prieſthoods under the Law. And the Argument is drawn from the mortality of the Levitical Prieſts, and the immortality of Jeſus Chriſt the Son of God: That Prieſthood that was mortal, was never ſo excellent, as that which was immortal. The Prieſts of *Levi* were mortal, but the Prieſthood of Jeſus Chriſt is immortal, and unchangeable; and therefore a more excellent Prieſthood.

We begin with *v.* 23. *For they truly were many Prieſts, becauſe they were not ſuffered to continue by reaſon of death.* [They truly were many Prieſts.] Theſe words are two ways to be expounded. Firſt, They were many together: And then they were many ſucceſſively.

1. They were *many together*: For though there was but one High Prieſt to the Jewiſh Church, yet there were many Prieſts to offer Sacrifices under him: For he was not able; one man was not able to offer Sacrifices for all; therefore there were many Prieſts. But Jeſus our High Prieſt, had the aſſiſtance of no creature, he is alone. There is but *one God, and one Mediator, the Man Chriſt Jeſus*, 1 *Tim.* 2. 5. There is but one God, and one Mediator between God and Man, the Man Chriſt Jeſus [no other.] And this is brought in ordinarily, to confute that Errour of the Papiſts, who offer up Expiatory Sacrifices. They have their Prieſtly Office, to offer up Expiatory Sacrifices, for the living and the dead. And (as our Proteſtant Divines ſay) If they had no other Errour, it would juſtifie our ſeparation from them, becauſe they derogate from the Office of Jeſus Chriſt, and ſet up a Prieſtly Office in Goſpel-days, to offer an Expiatory Sacrifice. But we

have but one High Prieſt, and one Saviour, which is ſufficient for the Salvation of our Souls. But then,

This word, [many Prieſts] *is alſo to be expounded many ſucceſſively*: That is, there were many Prieſts (ſaith the Apoſtle) becauſe they were not ſuffered to continue by reaſon of death. There were many Prieſts under the Law, but they could not continue by reaſon of death; therefore their Office paſſed from one to another: One takes up the Prieſtly Office, and then dies, and then another ſucceeds him. But Jeſus Chriſt, he hath an Office that doth not paſs from one to another: There is none can ſucceed our Lord Jeſus Chriſt in his Prieſtly Office: There is none can finiſh that work which he begun.

But the two general points that lie before us in this Text, to be conſidered of this morning, are,

1. The Mortality of the Levitical Prieſthood, which concerns us all. And then,

2. The Immortality of our High-prieſt, the Son of God: *He is our Prieſt for ever.*

1. The Mortality of the Prieſts of old; (ſaith the Apoſtle in the Text) *They were not ſuffered to continue by reaſon of death.* [That word death] concerns all Mankind. How many of the Children of *Adam*, Sons and Daughters of *Adam*, ſince the beginning of the World? They are all dead. But this preſent Generation, and a little time will bury all of us. That Doom which God denounced againſt *Adam*, in *Gen.* 3. *In the day that thou eateſt thereof, thou ſhalt die the death*; that reaches all that come out of the Loins of *Adam*. We bring ſin into the World with us, and ſin brings death; as you have it in *Rom.* 5. *That death came in by ſin. By one man ſin entred into the World, and death by ſin; and ſo death paſſed upon all men.* Every one that is born into the World, is born

in

in ſin: Every one that is born into the World, by ordinary generation; and ſo cannot continue long in the World, by reaſon of death. Indeed there are, and ever have been, many of the Children of Men, that have had great priviledges and dignities, above others: But none ever were exempted from death, except ſome few, as *Enoch* and *Elijah*. Some have been Kings and great men of the Earth; ſome have been made honourable Prophets, ſome Apoſtles, ſome Miniſters have in their days been burning and ſhining Lights: But all are dead; they were not ſuffered to continue, any of them, by reaſon of death. All are gone: The Prophets, do they live for ever? and your Fathers, where are they? Kings, Lords and Potentates of the Earth, and mighty men, death hath Lorded it over them all; they were not ſuffered to continue by reaſon of death: *Therefore it ſhould teach us while we live, to ſpend our days well, to do what good we can, to honour God what we can*; and to ſay to our own Souls, Let me not loſe my time, for I cannot continue long by reaſon of death. *Solomon* tells us, in *Eccl.* 9.10. (which every one ſhould well obſerve) *Whatever thine hand findeth to do, do it with all thy might, becauſe there is no work in the grave whither thou art going* But while men are on Earth, God hath appointed every one to do ſomething, for his honour and glory. For [mind it] the Levitical Prieſts, tho' they were not ſuffered to continue, becauſe of death; becauſe they were mortal; yet this did not exempt them from the ſervice of God; tho' they were choſen from among men, and ſo ſubject to death, yet they were to attend the ſervice of God while they lived. There is a ſort of people (and I mention it for their ſakes:) There are a ſort of people, I ſay, that becauſe life is ſhort, therefore they will give

up themſelves to eaſe, ſloth and pleaſure, and make as much as they can of a ſhort life,. Theſe were the people in *Iſa.* 22. 13,14. *And behold, joy and gladneſs, ſlaying Oxen, and killing Sheep, eating Fleſh, and drinking Wine; Let us eat and drink, for to morrow we ſhall die. And this thing was revealed in mine ears by the Lord of Hoſts; ſurely this iniquity ſhall not be purged from you, till ye die---Let us eat and drink, for to morrow we ſhall die*---Thus ſays many a poor creature, that hath no conſcience of duty to God or Man: He will take all the pleaſure he can in this ſhort life. But a life of eaſe, ſloth and pleaſure, is a bad preparation for death. 'Tis true, God doth allow Reſt to the Aged, where the body is abated in ſtrength, where the mind is grown dull and heavy through infirmity of Age, God allows that: But where people are in their full ſtrength, full of life and vigour; for theſe to give themſelves up to ſloth and idleneſs, and not doing the work of their day; this is an iniquity that ſhall not go unpuniſhed, ſaith the Lord of Hoſts. And this is further to be obſerved, for encouragement; That as God appoints every one their work for their day; ſo if they be faithful, he will ſpirit them for the work of the day; If they give not themſelves up to a life of eaſe, ſloth and pleaſure, he will ſpirit them to what he calls them to, in that day. As you read of *Saul*, when God called him to be King; it is ſaid, God gave him another heart, a publick heart. So you alſo read in *Numbers*, that when God appointed ſeventy Elders, to bear part of the Government with *Moſes*; it is ſaid, *Numb.* 11. *v.* 25. *The Lord came down in a Cloud, and gave of the ſpirit of* Moſes *unto the ſeventy Elders, and it reſted upon them, and they propheſied.* God called them to ſervice, & he gave them of *Moſes* his ſpirit: So when he laid

laid aſide the Miniſtration of *Moſes*, and ſent forth Apoſtles for the Miniſtration of his Spirit. Read what the Apoſtle ſaith in 2 *Cor.* 3. 5. *We are not ſufficient of our ſelves---All our ſufficiency is of God. Who hath made us able Miniſters of the New Teſtament.* So that God was never wanting in affording his holy Spirit to mortal men, for that which he called them to; which is great encouragement, to be doing the work of God in our day.

Moſes and *Aaron* were two great bleſſings to the people in their day, tho' they could not continue long, by reaſon of death: And if we would have Magiſtrates and Miniſters to be bleſſings, we are to pray for them, that God would ſpirit them for the work he hath called them to.

But then there is another thing to be obſerved in the Prieſthoods Mortality; and that is their ſucceſſion, [*They could not continue by reaſon of death*:] yet they had their ſucceſſion one after another: And we ought to pray that there may never want a ſucceſſion of men to carry on the work of God: And this ought to be our care alſo, as far as in us lies, that there may be a Generation brought up for the ſervice of God, when another goes away. When *Abraham* died, his Son *Iſaac* ſucceeded him: When *Aaron* died, *Eleazar* ſucceeded his Father, and took up the work of God, that his Father had laid down. So it would be the happineſs of Families, and a happineſs to Children, that Children would take up the work that their Fathers have laid down, by reaſon of death. We live in an Age, wherein there is a great decay of godly Miniſters: The old Generation wearing off, and many gone to the duſt, and but few come in, that have the ſame Spirit, the ſame Grace, and ſhine with the ſame Light, as their Fa-

thers did, who are dead and gone. We ought all of us to pray (as our Saviour ſaith) that as the Harveſt is great, the Lord would ſend forth Labourers into his Harveſt. A good ſucceſſion ſpeaks a great favour of God, to Families, Churches and Nations. See how careful *Moſes* was in that: When God had told him that he muſt die, in *Numb.* 27. 16. *Let the Lord, the God of the ſpirits of all fleſh, ſet a man over the Congregation.* Theſe were the words of *Moſes*, when God told him that he muſt die, and be gathered to his Fathers. And truly, ſo ſhould all godly Parents, and godly Miniſters ſay, Let the God of the ſpirits of all fleſh, bring in ſome to my Family, that may go out and in before my Family: And let the God of the ſpirits of all fleſh, bring in ſome to his Church, to guide them, and to teach them. But now God, he anſwered *Moſes*'s prayer; as you may ſee in the following words. And the Lord ſaid unto *Moſes*, *Take thee* Joſhua, *the Son of* Nun, *a man on whom is the Spirit*; *Lay thine hand upon him.* And thus much for the Mortality of the Levitical Prieſthood.

Come we now to the ſecond Point, and general Obſervation: And that is, The *Immortality of our great High prieſt, our Lord Jeſus Chriſt.* Here our chief comfort lies; that though all Mankind die, and are not ſuffered to continue by reaſon of death: But this man, *becauſe he ever liveth, hath an unchangeable Prieſthood.*

Now what is ſpoken of our Lord Jeſus Chriſt, of his abiding for ever; it muſt be underſtood and applied to him, as Man, as he is Man, God-Man, and Mediator between God and Man; as he is taken from among men, to ſtand for Man in things pertaining to God. And ſo he is the ſame yeſterday,

to

to day, and for ever: He continues for ever. And ſaith our Lord Jeſus Chriſt, *The Son abideth in the houſe for ever*, *John* 8. 37. The Servant abideth not in the houſe, but the Son abideth for ever. The houſe of God hath the Son of God always there, as their High-prieſt, he is ſet over them. The very Adverſaries of Chriſt acknowledge this, *Joh.*12.35. The people anſwered him; *We have heard out of the Law, that Chriſt abideth for ever.* It was a ſtumbling to them: And therefore here lies the Objection.

How is it ſaid, that Chriſt abideth for ever, and liveth for ever, when it is certain that he died? We read in *Matth.* 2. 50. that he gave up the Ghoſt. [He died and gave up the Ghoſt.] How is it then ſaid, that he abideth for ever, and liveth for ever, as our High-prieſt?

I anſwer; To that we muſt conſider four things, to clear that Obiection.

Firſt of all, Tho' Chriſt did die for a time, *yet his death was not ſuch a forced death, as man's is, but a voluntary death:* He laid it down, and took it up again of himſelf. So you have it in *John* 10 17, 18. *Therefore doth the Father love me, becauſe I lay down my life, that I may take it again. No man taketh it from me, but I lay it down of my ſelf. I have power to lay it down, and I have power to take it again.* Here you ſee, our Lord Jeſus Chriſt did not die, as we die, by a forced death; he laid it down, and he took it up again, when he pleaſed.

2. *Tho' our Lord Jeſus Chriſt, as to his Humanity, was in the ſtate of death; yet it was impoſſible that he ſhould be holden of death, or the grave, Acts* 2. 24. Why not poſſible? You ſee that men are holden of death, thouſands of years, and they are not riſen to this day. Why not poſſible that he ſhould be holden of

of death? Why? becauſe the Divine Nature was Hypoſtatically United to the Humane Nature, God and Man; and therefore it was impoſſible for him to be holden of death.

Thirdly, *Chriſt's death was but to do the great part of his Prieſtly Office; and ſo there was no intermiſſion of his Prieſtly Office.* The Apoſtle tells us, that he being a Prieſt, he muſt offer ſomething as other Prieſts had done: Now he offered himſelf as the great Sacrifice for our ſins, to the Juſtice of God; ſo that in his death, his Prieſtly Office was ſo far accompliſhed; and therefore he is ſaid to abide for ever, and to have an unchangeable Prieſthood.

Fourthly and Laſtly, *Jeſus Chriſt is Riſen again, and Dies no more*; and therefore he is ſaid to live for ever, *Rom.* 6. 8, 9. Now if we be dead with Chriſt, we believe that we ſhall alſo live with him; knowing that Chriſt being raiſed from the Dead, Dieth no more, Death hath no more dominion over him; hence you read in *Rev.* 1. 18. *I am he that liveth, and was dead, and behold I am alive for evermore:* This he ſpake when he appeared to *John* walking in the midſt of the Golden Candleſticks, in his Prieſtly attire; I am he that liveth, and was dead, and behold I am alive for evermore, Death hath no more dominion over Jeſus Chriſt; therefore he is ſaid to continue for ever: And (ſaith the Apoſtle) he continuing for ever, he hath an unchangeable Prieſthood, *i.e.* he hath a Prieſthood that can never be ſeparated from his Perſon, to paſs from one to another; ſo the word ſignifies; and therefore our Tranſlators put it ſo in your Margent. He hath a Prieſthood that paſſeth not from one perſon to another. Our Lord Jeſus Chriſt, his great High-Prieſthood paſſeth not from one to another; and there are theſe three Reaſons for it: First,

Firſt, *Becauſe he is all-ſufficient to finiſh the work of our Redemption:* He is Almight, and therefore in *Pſal* 89. which is a Propheſie of Chriſt under *David*, as his Type, in the 19. *ver.* Then thou ſpakeſt in Viſion to the holy one, and ſaidſt, *I have laid help upon one that is mighty, I have exalted one choſen out of the people*: So *Iſa.* 9. 6. *For unto us a Child is born, unto us a Son is given; and his Name ſhall be called Wonderful, Counſellor, the Mighty God, the Everlaſting Father, the Prince of Peace.* There is none ever able to take up the work of Chriſt, if he ſhould lay it down; but our Redeemer he is mighty and alſufficient to finiſh the work of our Redemption. And then,

Secondly, As he is Mighty and All-ſufficient in his Perſon, as God-man, ſo alſo *his death hath a perpetual virtue in it, and therefore it is ſaid, he offered up himſelf once for all*, Heb. 7. 27 the latter part of the Verſe; for *This he did once, when he offered up himſelf; he took away ſin when he offered up himſelf.*

Thirdly, Chriſt hath an Everlaſting Prieſthood, an unexchangeable Prieſthood; *For he is admitted to ſit at the Lords right hand for ever*, Heb. 10. 12. So that you may ſee he hath an unexchangeable Prieſthood. And thus much for the opening and explanation of this Verſe. For application theſe things are divers ways uſeful.

Firſt, *For the Comfort, the unſpeakable Comfort of them that truely believe in the Lord Jeſus Chriſt.* Here we have an unexchangeable Prieſthood; to reſt upon Chriſt for our hope: The Apoſtle tells us, that he is our hope of Glory. And Oh, what a mercy and bleſſing it is, that our hope is not in Man, whoſe Breath is in his Noſtrils, but in the Eternal Son of God! In him who continues for ever. Look into the

the World, and there you will find abundance that live in their Worldly hope; but where are their hopes built, but commonly upon Men whoſe Breath is in their Noſtrils? When their Friends die, their hopes die: But here we have an Immortal Saviour to build our hopes upon, one that continues for ever: And this was *Jobs* comfort in the midſt of his affliction, as you may ſee in *Job* 19. 25. *He knew his Redeemer lived*; his Children were all dead and gone, but his Redeemer lived, and that was his comfort; his eſtate was gone, but ſtill his Redeemer lived, and that was his comfort; his Friends had left him, ſtill his Redeemer lived, and he knew himſelf muſt die, and Worms conſume his Body, yet ſtill his Redeemer lived. Oh Soul, reſt thou in the Faith of our Lord Jeſus Chriſt, and take comfort of Goſpel Truth! [That Jeſus Chriſt liveth for ever.]

As Jeſus Chriſt liveth for ever; *So he liveth for the good of all Believers*: He liveth for our good, if we Believe in him; and therefore ſaith the Apoſtle, he is able to ſave to the uttermoſt, all thoſe that come unto God by him, ſeeing he ever liveth to make interceſſion for us.

Our Lord Jeſus Chriſt doth live everlaſtingly for our good; our life is bound up in the Everlaſting life of Chriſt, ſaith the Apoſtle in *Col.* 3. and the beginning, *Our life is hid with Chriſt*; that is, the life of our Souls: And when he ſhall appear, then ſhall we alſo appear with him in Glory. I remember the words (in 1 *Sam.* 25.) when that wiſe Woman *Abigail* came to *David* to appeaſe his wrath againſt her Husband and Family, ſhe uſed this expreſſion, in *ver.* 29. *But the Soul of my Lord ſhall be bound in the bundle of life with the Lord thy God*: I allude to it; that the Lord Jeſus Chriſt is the bundle of life for all

all the Saints; the Eternal life of every Believer is bound up in him; he is the great bundle of life: for (ſaith he) becauſe I live, ye ſhall live alſo--- And again, This is the Record which God hath given; that he hath given Eternal life; and this life is in his Son. Oh make Faith of this! or elſe all the Preaching of Chriſt will not be profitable to you, if you cannot make Faith of it.

And as this doth ſpeak comfort, *ſo it alſo ſpeaks duty*; And what is that? Why that we live to him that liveth for ever; remember that Scripture, 2 *Cor.* 5. 14. *For the love of Chriſt conſtraineth us, becauſe we thus judge; that if one died for all, then were all dead; and that he died for all, that they which live, ſhould not henceforth live to themſelves, but unto him which died for them and roſe again.* As Chriſt did die for us [for our Sins] ſo he did riſe again for our Juſtification. Oh ſhall we not then live to him! Many are apt to forget their dead Friends and Relations, tho they have done much for them, and they know it not; as *Solomon* ſpeaks in *Eccleſ.* 9. 5. for the living know that they ſhall die, but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten, and they know it not; and if their Sons come to honour they know it not, and if they be brought low they perceive it not: But our Living Redeemer, he knoweth all; he knows all the Souls that are put upon his work of Salvation; and therefore we ſhould live to his Glory. Our dear Lord may ſay to us, I live for ever; I know all things: Why then do you ſlight my Work, and ſlight my Ordinances, and ſlight my People? Why do you not live more to my Glory. And then,

Laſtly, *This ſhould be a ſtrong motive for Men to come to Chriſt.* Ye truſt in dying Friends, dying Comforts,

comforts, dying Relations, and fix your hope upon things that crumble away to duſt; When *Peter* made his confeſſion of Chriſt, *Joh. 6. 68.* To whom ſhould we go? thou haſt the words of Eternal Life. Go from Chriſt, and you go to Death and Damnation: Go to him, and you come to Life, and to Everlaſting Salvation: For he ever liveth an High-prieſt, to make Interceſſion for us.

Now the Inference follows in the next words.

SERMON IX.

Hebrews 7. 25.

Wherefore he is able to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make Interceſſion for them.

THeſe words of the Apoſtle contain the Inference which he makes of all that he had ſaid before, of the Prieſthood of Jeſus Chriſt: He comes to this concluſion. Wherefore Chriſt is able to ſave to the uttermoſt all thoſe that come unto God by him.

This Illative [or word] wherefore, hath a reference to what was ſpoken before: And alſo to what follows after; For the Apoſtle having ſaid before: that Jeſus Chriſt the Son of God, is made a Prieſt, after the order of *Melchiſedeck*; that he was not made a Prieſt by the Law of a Carnal Command, but by the power of an endleſs Life; That Chriſt was made a Prieſt by a ſolemn Oath, [The Lord hath Sworn and will not Repent, thou art a Prieſt for ever,

ever, after the order of *Melchiſedeck*.] That Jeſus Chriſt is made a ſurety of a better Teſtament: That he endures, and hath an unchangeable Prieſthood. *Wherefore*, (ſaith he) he is able to ſave to the uttermoſt.

The Argument may be thus framed: He that is the Eternal Son of God: He that is a Prieſt for ever, and made a Prieſt by the Oath of God: He that hath an unchangeable Prieſthood: He that is the ſurety of a better Covenant; He is able to ſave to the uttermoſt ---But all this is Jeſus Chriſt: Wherefore he is able to ſave to the uttermoſt all that come unto him: But then,

The words have alſo a reference to what follows, in the laſt clauſe of this Verſe. [Seeing he ever liveth to maketh Interceſſion for them:] Wherefore he is able to ſave to the uttermoſt, all that come unto God by him, ſeeing he ever liveth to make Interceſſion for them.

And the Argument may alſo be framed: He that ever liveth to make Interceſſion for them; He is able to ſave all that come unto God by him. So that both theſe concluſions are proved: That Jeſus Chriſt is able to ſave to the uttermoſt, all that come unto God by him.

We begin with the firſt branch of this Text: [*He is able to ſave to the uttermoſt all that come unto God by him.*] Theſe are the words, I ſhall open and apply this Morning, (if God permit.)

To ſave a Soul is a great work, a great and glorious work. All the powers of Heaven and Earth, ſhort of God, cannot ſave a Soul. The Devil can deſtroy Souls, by the Righteous and Juſt Judgment of God: And therefore hath that name given him, which is oppoſite to Chriſt: He is called *Abaddon* and

and *Apollyon*, which signifies to destroy, in *Rev.* 9. 11. The Devil I say can destroy Souls, but he cannot save any, he cannot save himself. 'Tis a great and glorious work to save a poor Soul: This is only Christ's work; And therefore he is called the Author of Eternal Salvation, *Heb.* 5. 9. *And being made perfect, he became the Author of Eternal Salvation, to all them that obey him,* [the Author of Eternal Salvation.] There have been Temporal Saviours; Men that God hath raised up in several Ages and Generations, to deliver his People from the power of their Enemies; when his People were in distress, God did raise them up Saviours: And it was accounted a very great Mercy, to have a Temporal Saviour: To have a Man of Faith and Courage; as *Sampson*, and *Gideon*, and *Barack*, and others, that would appear for the Church in times of streights. There is a Prophecy in *Mic.* 5. 5. speaking of Christ. *And this Man shall be the Peace, when the* Assyrian *shall come into the Land; and when he shall tread in our Palaces, then shall we raise against him seven Shepherds, and eight Principal* Men that are worthy Instruments; that shall rise up to oppose the *Assyrians* power. The *Assyrians* power is made a Type of the Antichristian power. God hath his principal Men, and his principal Instruments, to save his People. These are under Christ: But he only is the Author of Eternal Salvation. And this Salvation, this Eternal Salvation, that Jesus Christ brings, is an unspeakable mercy: The very thoughts of it gives abundance of comfort. If we do but consider what he saves us from, and what he saves us to.

First, *What he saves us from.*] He saves a poor sinner from his sin, and from all the misery that comes along with it. *His name shall be called Jesus, for*

for he ſhall ſave his people from their ſins, ſaith the Angel in *Matth.* 1. 24. *He ſhall ſave his people from their ſins*, *i. e.* from all thoſe miſeries that their ſins bring upon them or would bring upon them. [For ſin is the cauſe of all miſery.] And to be ſaved from ſin, is to be ſaved from all miſery. What would the Devils in Hell give to be ſaved from their miſery, that their ſin hath brought upon them? What would the Rich Glutton in the Goſpel give to be ſaved from his miſery? We are not aware what he ſaves us from.

Then, if we conſider, *what he ſaves us to*, or brings us to, by this Salvation.] Chriſt brings us into his favour and grace; brings us into that bleſſed ſtate in Heaven, where there is all ſafety, and ſecurity, and bleſſing; where the Devil, nor his Inſtruments can never break in upon us, to intercept our peace, *Rev.* 21. 9. *God ſhall wipe away all tears from their eyes; and there ſhall be no more death, neither ſorrow, nor crying; neither ſhall there be any more pain.* To be brought into Communion with God, with the holy Angels, and with the glorified Saints, and with Jeſus Chriſt the Head of the Church: An Everlaſting Communion. Oh the Salvation that our Lord Jeſus Chriſt brings us to! There is no ſolitude in Heaven! Here we complain of a ſolitude, and a ſolitary life: We want company, we want converſe in the World: But there will be an everlaſting converſe with the great God, ſo far as our Natures are capable of coming near to him: An everlaſting converſe with our Redeemer, with the holy Angels, and with the glorified Saints. Who is able to expreſs the Salvation our Lord Jeſus Chriſt brings us to? This is the Hope and Faith of the Goſpel. But I do but touch upon theſe things by the by.

Now, ſaith the Apoſtle, he is able to ſave to the uttermoſt--He carries it through. Now, to do a thing to the uttermoſt, is to do all that can or ought to be added to that thing. For there is nothing to be added to that work which is wrought to the uttermoſt: So our Lord Jeſus Chriſt, in this Salvation work, he carries it thorow to the uttermoſt; to the uttermoſt. There is nothing to be added to our Salvation. And therefore our Proteſtant Divines ſtand much upon this Scripture, againſt all Popiſh Adorations. If Jeſus Chriſt be able to ſave to the uttermoſt; then there is no need of Merit; Meritorious works; no need of Prieſts, Oblations, Popiſh Pardons and Indulgences. And if our Lord Jeſus Chriſt is able to ſave to the uttermoſt; then away with all Merits, and all Prieſts for Oblations; and all things that the ignorant Souls of men reſt in. *He is able* (ſaith the Apoſtle) *to ſave to the uttermoſt* [Able to ſave] that is a word of great emphaſis. Chriſt is able to carry through the great work of Salvation. That is the point we are to inſiſt upon.

The work of Salvation is a great work. 'Tis a greater work than the work of Creation. For, mind it, the works of the great God, ſome are greater than others; and this work of Salvation is the greateſt of all his works. The work of Creation is a great work, and Gods Wiſdom, his Omnipotence and his Goodneſs, is much to be adored in the works of Creation. For the work, in two reſpects.

1. As it is a work that all the three perſons in the Sacred Trinity, in the Godhead, did co-operate and work together in. God the Father, Son and Holy Ghoſt created the World. For, though we ſay [God the Father is Maker] God the Father hath

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that work Attributed to him; not that he did it without his Son, and without the Holy Ghoſt, *Heb.* 1. 2. It is ſaid, *by Jeſus Chriſt God made the World.* The Son wrought with the Father. And you read in *Geneſis*, That *the Holy Ghoſt alſo moved upon the face of the Deep.* So that the work of Creation is the work of the Godhead, Father, Son, and Holy Spirit. A great work.

Then again,

2. If you conſider the work it ſelf. The work of Creation is a great and wonderful work. [For, mind it.] The Great God, to make all things out of nothing. This is a work, that none but God could do. For God to make Heaven and Earth, Angels and Men, and all living Creatures, and all out of nothing; it is a work of an Infinite God. [For, mind it.] The wiſeſt, and the ſtrongeſt man in the World, cannot make a Houſe, or a poor Cottage, out of nothing: He muſt have matter to work upon. Man can make nothing out of nothing. And therefore the Philoſopher took up this Maxim, [Nothing produceth nothing.] You cannot make a thing out of nothing. Man cannot make one drop of Water to drink out of nothing; he muſt go ſomewhere for that Water. But for the Great God to raiſe Heaven and Earth out of nothing, is to be adored. And therefore (ſaith the Pſalmiſt) *When I conſider the Heavens, the work of thy hands, the Sun, Moon and Stars, I ſaid, What is man, Lord, that thou ſhouldſt be ſo mindful of him?* The work of Creation is a great and glorious work, beyond all the power of Men and Angels: But ſtill the work of Salvation is greater than that: For God is pleaſed to magnifie that work, and to be at more coſt about that work, than he was about the work of Creation:

And in two reſpects, the work of Salvation is greater than the work of Creation.

Firſt, Becauſe *in the work of Creation, there was nothing to reſiſt God* in that work; there were no Devils then in Being, to Rebel againſt that work of God: There was no wicked reprobate Perſon to reſiſt God in the work of Creation: But in the work of Salvation, Men and Devils oppoſe the Wiſdom of God, and the Power of God, and the Grace of God: But he carries it through all oppoſition.

Secondly, Though the work of Creation was a great work of God; *Yet there was no need that the Son of God ſhould be made manifeſt in the Fleſh for that work: The work of Creation could be carried on without the Incarnation of the Son of God.* God did but ſay, Let there be Light, and there was Light; Gods word did all there. By Faith we underſtand, the World was made by the Word of God, *Heb.* 11. 3. But when God comes to work Salvation for mankind, there is a great train of Work: The Son of God muſt be made Man, and ſuffer Death for poor Man, and he muſt riſe again: So that the work of Salvation, is greater than the work of Creation.

But how is Chriſt ſaid to be able to ſave, and to carry on this work?

Firſt, As he is God [the Almighty God] ſo nothing can ſtand before him, to hinder the accompliſhment of that which he hath undertaken, to ſave a Soul from Death: Where Chriſt undertakes for that, all the powers of Hell cannot hinder it. If he had been but a meer Man, he had been ſtopped in this work: Men and Devils would have hindred him in this work: I ſay Reprobate Men and Devils, would have hindred him in this work: But being God, he Triumphs over Principalities and Powers,

Powers, as you have it in *Col.* 2. 15. *He ſpoiled Principalities and Powers.* Theſe Principalities and Powers are the Devils, which Reign in their Kingdom, as Princes and Potentates do here on Earth: But the Devils themſelves dread our Lord Jeſus Chriſt, as you may ſee, *Mat.* 8. 29. they cryed out, *What have we to do with thee, Jeſus thou Son of God? Art thou come to Torment us before the time?* They knew him to be the Son of God, and they begg'd leave of him, to go into the Herd of Swine. Thus you ſee our Lord Jeſus Chriſt, as he is God, hath power to overcome all the Devils in Hell: Therefore he is able to ſave them; for the Devils dreaded Chriſt, and ſaid, Art thou come to torment us before the time? They knew Chriſt would come to Judge them one day, and they were unwilling to come to Judgment before their time. Now as he is the mighty God; and as all the Powers of Hell are under him, ſo he is able to ſave to the uttermoſt: none can ſtand before him, to hinder his accompliſhing the work of Salvation.

Secondly, *He is able to ſave, as he is our great High-prieſt over the houſe of God:* That the Apoſtle would have us to keep our eye upon, as he is the Prieſt of God. All the Prieſts before him were not able to ſave them that came to God, by them; tho' they did good ſervice, and were uſeful in offering Gifts and Sacrifices for the People, yet they could not ſave them. But our Lord Jeſus Chriſt, as he is the Prieſt of God, as he is the Surety of a better Covenant, as he offered himſelf a Sacrifice for ſin, he is able to ſave to the uttermoſt, all that come unto God by him.

And ſo we come to this: Where we have a Limitation, in reſpect of the bleſſings of Chriſts Death.

[*It is for all that come unto God by him*] Not but that Chriſt is able to ſave all Mankind. The dignity of his perſon [*God-Man*] The Merit of his Suffering, [ſufficient to ſave all Mankind.] But this Limitation ſhews, That none had benefit by Chriſt, but thoſe that come unto God by him. It is one thing to be able to ſave, and another thing for people to have the benefit of that Salvation. Suppoſe a man be able to ſave all the poor in the Town; yet none have the benefit of it, but thoſe that come to him for their relief. There is a great deal of difference between Ability and Benefit. So our Lord Jeſus Chriſt is able to ſave to the uttermoſt; but it is them that come unto God by him that are ſaved. Not that there is any Merit in our coming to God: For what Merit is there in Beggars coming for an Alms? We come to God by Chriſt, as Beggars for an Alms. But ſtill we muſt come, and we muſt come by Jeſus Chriſt, if we will have any benefit by his Salvation. There are multitudes of people in the World, whoſe caſe is very deplorable. Jews, Turks and Heathens, they all have their Devotions grounded upon ſomething The Jews come to God according to the Jewiſh way. The Turks have their coming to God, for the great Article of their Faith. We believe there is is one only true God. And the Heathens have their way of coming to God. But becauſe none of theſe have their coming to God, by Jeſus Chriſt, therefore they have no benefit by Jeſus Chriſt. The Papiſts, who prove the Chriſtian Faith, do run a great hazard of their Salvation, by coming to God, by other Mediators, than by Jeſus Chriſt. For the bleſſed Saints, and the Virgin *Mary*, are not able to ſave, and be a Mediator for them, 1 *Tim.* 2. 5. *For there is but one God, and one Mediator between God and Man,*

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the Man Chriſt Jeſus. So that here you have the Limitation of that Salvation, which is by Chriſt. [*He is able to ſave all to the uttermoſt that come unto God by him.*]

But then you will ſay, What are we to underſtand by the phraſe of coming to God by Jeſus Chriſt? What is meant by [coming?]

I anſwer; [*Coming*] *is a metaphorical word*, tranſlated from the Body to the Soul. As thus, the Body hath its motion, you know it goes and comes, this or that way: So the Soul of Man hath its motion, it goes or comes; it goes to God, or comes from God. Now coming, in Scripture, when it is applied to God, and Chriſt, it always imports *a believing, a truſting in; a reſting upon God in Jeſus Chriſt.* For Faith is the foot of a Soul, by which the Soul is coming unto God: It brings the Soul to Chriſt, to take up with him. It is the ſame with coming unto the Throne of Grace, *Heb.* 4. 16. *Let us come boldly to the Throne of Grace, that we may obtain mercy, and find grace to help in time of need; i. e.* Let our Souls go out to Gods Grace, in Chriſt, and there Reſt. As Unbelief is called a departing from the Living God, *Heb.* 3. and the latter end. Now, you know what it is to depart from God: It is, when you caſt off all hope, and truſting in him: When your hearts run out to ſin, and grow dead towards God; when you have no delight in keeping up Communion with him, this is a departing from him. So coming to him, is an act of the Soul, whereby the Soul goes out to him, in the Lord Jeſus Chriſt, as the Sacrifice for ſin. The Soul goes out to him by Faith, and reſts upon him, by ſuch a Faith, as doth purifie the heart, and reform the life.

Many that are called Chriſtians, they have a

notion, by which they greatly deceive themſelves: And that is this; They think and ſay, that God is merciful; that Jeſus Chriſt died for ſinners; and therefore, tho' they be ſtrangers to the life of Faith, and have lived in much Ignorance, yet they ſay, they doubt not of their Salvation; for God is merciful; and Chriſt died for ſinners.

As it is true, that God is merciful, beyond all our apprehenſions: And it is alſo true, that Jeſus Chriſt died for ſinners; Yet the Scripture muſt be believed. It is only for ſuch ſinners as have a Coming-faith to him; ſuch a Faith as may unite their Souls to him. For [mind it] You read in *Luke* 14. where our Saviour compares the Grace of God, in the Salvation of poor ſinners, to a man that made a great Supper for his Gueſts, and invited them; but when they all refuſed to come, read *v.* 24. *I ſay unto you, None of them that were bidden ſhall taſte of my Supper.* Why ſhall they not taſte of it? Why? becauſe they refuſed to come upon his Invitation; and therefore none of them which were bidden ſhall taſte of my Supper. This is to ſhadow out Gods way, with poor ſlighty ſinners. That Soul that is taken up with his Farm and Oxen, the Lord ſaith, he ſhall not taſte of his Supper. You muſt not therefore reſt in general notions: For, as it is one of the greateſt miſeries in the World to want a coming-heart to Chriſt; ſo on the other hand, it is one of the greateſt mercies that we can enjoy, in this life, to have a coming-heart to Jeſus Chriſt; to have a heart going out to Jeſus Chriſt. It is very obſervable, what our Lord Jeſus Chriſt ſpake, in *Matth.* 7. He tells us, In the laſt days, there will be many come to ſeek admittance into his Kingdom, for what they had done. In *v.* 22. *Many will ſay unto me in that day, Lord, Lord, have*

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we not propheſied in thy Name, and in thy Name have caſt out Devils, & in thy Name have done many wonderful works? Then will I profeſs to them, I never knew you, depart from me, ye that work iniquity. Chriſt will ſay, I never knew them. How is this to be underſtood? Pray conſider: Chriſt knew all men: He did know the perſons of theſe men, that did come and plead thus with him: But when he ſaid, he never knew them; his meaning is, he never had any Communion with him; and they did never come to him, and act Faith in him. Our Lord will ſay at the great day, You talk of Gifts, and Parts, and Service; but I never had your hearts. And therefore it is a great mercy to have a heart to come to Jeſus Chriſt; to live that life we live in the fleſh, in the Faith of the Son of God.

Come we now to ſome Application, and that is of *Direction, to poor ſinners that are ſtrangers to coming to God by Chriſt.* It may be you come to hear the Word of God, and you do well. Sometimes you come to pray, to pray for mercy in affliction; you do well. But there is another coming to Chriſt, which is by Faith; and therefore never reſt in any thing of hearing, and praying, until you have brought up your hearts to come to Chriſt, by Faith reſt upon him---And, ſaith Chriſt, *No man cometh to me, except my Father draw him.*

I know that a Natural Conſcience will put a man upon coming to God in Prayer: But no Natural Conſcience will put a man to come unto God by Chriſt.

A ſecond Uſe is, to thoſe that act Faith, and come to God by Chriſt. Remember, that he is able to ſave to the uttermoſt. Reſt upon the power of our Lord Jeſus Chriſt. I remember when God did ſet

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up *Saul* to be King over *Iſrael*; it is ſaid in 1 *Sam.*10. There you may read, *that many of the people deſpiſed him, and ſaid, How can this man ſave us?* They looked upon him as a weakling. But the Lord Jeſus Chriſt, he is able to ſave to the uttermoſt, by his Almighty Power. You may believe he is our great High-Prieſt. You find there in the firſt Book of *Sam. chap.* 17. that the Philiſtines truſted in their Champion *Goliath*, who was but a man. But our Lord Jeſus Chriſt, he is the great *Goliath*; he encountred with Devils, with Hell, and with the World, and overcame all of them. He hath ſatisfied the Law, and Juſtice; and ever liveth to make Interceſſion to God, for all thoſe that come unto God by him. But of that afterward.

SERMON X.

Hebrews 7. 25.

Wherefore he is able to ſave them to the uttermoſt, that come unto God by him; ſeeing he ever liveth to make Interceſſion for them.

THE laſt day I handled the firſt Branch of this Text: It tells us that Chriſt is able to ſave to the uttermoſt, them that come unto God by him.

To ſave a Soul from Death and Miſery, is a work that none can accompliſh, but he that is [Mighty to Save.] The work of Salvation is ſo great, as we cannot poſſibly comprehend it in this Life. But as our Lord Jeſus Chriſt, the Son of God (who was made Fleſh) hath undertaken this great work; ſo he

he is able to carry it on [Able to ſave all that come unto God by him.] Theſe words have been opened and applyed, and I ſhall not look back, but come to a ſecond Branch of this Text, where a reaſon is given, Why our Lord Chriſt, is able to ſave to the uttermoſt, all that come unto God by him, ſeeing he ever liveth to make Interceſſion for them.

Now theſe words carry a great deal of comfort for them that believe the Word: But they require ſome care and diligence in the opening of them; and giving the right ſenſe of them, leſt we ſhould be led away with groſs and dull apprehenſions of this Spiritual Myſtery.

Firſt therefore, for the right underſtanding of this phraſe here in the Text: Whereas it is ſaid [that Chriſt ever liveth to make Interceſſion for us] this is not to be underſtood, as if the Interceſſion of Chriſt ſhould never have an end: For the Interceſſion of Chriſt, is a work that belongs to his Mediatory-Kingdom, and that ſhall have an end. When all Gods Elect ſhall be gathered to him; and the whole myſtery of our Redemption finiſhed; then ſhall all be given up to God, for he ſhall be [All in All,] In 1 *Cor.* 15. 24. ſpeaking of Chriſt then cometh the end, when he ſhall have delivered up the Kingdom to God, even the Father: When he ſhall have put down all Rule, and all Authority and Power: For he muſt Reign, till he hath put all Enemies under his Feet; The laſt Enemy that ſhall be deſtroyed, is Death: For he hath put all things under his Feet: And when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him, that put all things under him, that God may be all in all. Here the Apoſtle is treating of Chriſts Mediatory-Kingdom:

And

And when all the Elect ſhall be gathered together: When the World ſhall come to an end: Then the laſt Enemy that is to be deſtroyed is Death: And there ſhall be no more die in the Church: All ſhall be ſwallowed up in the Eternal God-head: And God ſhall be all in all. Then there will be no need of his Interceſſion, or of a Mediator: But ſtill remember the bleſſed effects of Chriſts Death and Reſurrection, and Interceſſion, are to Eternity: Therefore when the Apoſtle here in the Text ſaith, Chriſt ever liveth to make Interceſſion for us: This is to be conſidered two ways.

Firſt, In oppoſition to the Levitical Prieſthood, who are dead and gone, and the Church of God hath no preſent help from them; but all their help is from Jeſus Chriſt: They were not ſuffered to continue by reaſon of Death; but Chriſt ever liveth our great High-Prieſt, when all others are dead and gone. But,

Secondly and ſpecially, When it is ſaid, that he ever liveth to make Interceſſion for us.] this [Ever] *is to be taken for every Age and Generation to the end of the World*; for at the end of the World, there ſhall be an end of thoſe things, as you have heard; he ever liveth to all Ages and Generations.

For this muſt be obſerved, that the Church of Chriſt (which is his Myſtical Body,) are not all born in one Age of the World. But one Generation paſſeth away, and another cometh: But Chriſt he ever liveth in all Ages a Prieſt of God, for all thoſe that come to God by him, [he ever liveth] we have not a new Prieſt to riſe up with a new Generation, but we have the ſame Jeſus, who was yeſterday, to day, and for ever the ſame: He liveth in all Ages and Generations to the end of the World.

World. I ſay, a new Age doth not bring forth a new Saviour, nor a new Prieſt, but he is the ſame, [He ever liveth,] and we of this Age and Generation, have the ſame benefit by Jeſus Chriſt's Prieſthood and Interceſſion, that the old and primitive Saints, had thouſands of years ago: For he abideth for ever, till the whole work of Mans Redemption is fulfilled: And this is the true and proper meaning of this Phraſe [He ever liveth to make Interceſſion] that is, he ever liveth in all Ages and Generations: He is the ſame yeſterday, to day and for ever: He is to be our High Prieſt to the end of the World.

In the Second place we are to conſider what is meant by Chriſt's making Interceſſion for us in Heaven. Now for that, you muſt firſt conſider, the Speech as Metaphorical, and borrowed from Advocates, that plead in Kings Courts: Or from Counſellors that ſtand up for a Client, to procure the Sentence on their ſide. Hence the Apoſtle *John* hath that expreſſion, in 1 *Joh.* 2. 1. *If any Man ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous, who is a propitiation for our Sins.* We have an Advocate, that is, we have one that ſtands up for us in our ſtead, and appears on our ſide: Alſo it hath reference to a Favourite of the Kings Court, that is oft in the Kings preſence, and ready to ſpeak for his Friend. So *Joſeph* was an Interceſſor for his Father and Brethren unto King *Pharaoh*, when they came into the Land of *Egypt*, Gen. 47. *Joſeph* was a Favourite of the King of *Egypt*: And he appeared in the preſence of the King, for his Father and Brethren: You ſhall find the Prophet *Elijah* offers to make himſelf an Interceſſor to the King, for the Shunamitiſh Woman, 2 *King.* 4. 13. *Wouldſt thou be ſpoken for to the King?* In this ſenſe Jeſus Chriſt is

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ſaid to be our Inteceſſor: He is ſaid to appear in the preſence of God for us, *Heb.* 9.24. *For Chriſt is not entred into the Holy places, which are the figures of the true, but into Heaven it ſelf: Now to appear in the preſence of God for us, and to make Interceſſion for us: This is not to be underſtood, as if Jeſus Chriſt in Heaven, did proſtrate himſelf to the Father for us, and make actual prayers for us.* It is not ſo to be underſtood. In the days of his Fleſh, he ſent up ſtrong cryes to God, in his ſtate of Humiliation, *Heb.* 5.7. but it is not agreeable to his ſtate of Glory, that Jeſus Chriſt ſhould now ſend up Prayers and Supplications to God for us: But when it is ſaid that he appears in the preſence of God for us, and makes Interceſſion for us, the meaning is this: That he doth preſent himſelf in Heaven, as our Surety, and as our Sacrifice, and as one that hath made ſatisfaction to all the demands of the Law, and alſo manifeſting his Will: That all that come unto God by him, ſhould have the benefit of his Death. He doth appear before God as the Sacrifice for our ſins, that the benefit may come to every Soul, that come unto God by him; that is the meaning: Therefore it is ſaid *Heb.* 12.24. The Apoſtle tells them, *they are come to Jeſus the Mediator of the new Covenant, and to the blood of ſprinkling, that ſpeaks better things than that of* Abel. Abels blood did ſpeak; when *Abel* ſaid nothing, his blood did ſpeak and cry: And ſo the blood of our Lord Jeſus Chriſt ſpeaketh: his Death ſpeaketh: His Suffering ſpeaketh: That is always before the Holy God for an expiatory Sacrifice for ſin, to them that believe on him. [An Expiatory Sacrifice.] And this was typified of old, by the High-prieſts carrying the Blood of the Sacrifice, into the moſt Holy place: ſprinkling that Blood upon the

the Mercy-ſeat; ſee *Levit.* 16. 15. *Then ſhall he kill the Goat of the Sin-offering, that is for the People, and bring his Blood within the Vail, and do with that Blood as he did with the Blood of the Bullock, and ſprinkle it upon the Mercy-ſeat.* When the Prieſts of old did kill the Offering, whether it was a Goat, or whether it was a Bullock, he was to take of the Blood of the Beaſt, and carry it within the Vail: What is that? You muſt know that in the Temple, there were three parts; there was the outward Court, which the Gentiles might come into as well as the Jews; then there was the Temple, where the people generally went to Pray, and where the Sacrifices were ſlain; and then there was the third place, which was called the moſt Holy place, the *Sanctum Sanctorum*, and that was ſeparated by the Vail; the Vail was drawn before it, and when the Prieſt had Offered the Blood of the Sacrifice, he was to go within the Vail, where was the Mercy-ſeat, and where God did give his Anſwers to his Peoples Requeſts; and this Blood of the Sacrifice was to be ſprinkled upon the Mercy-ſeat: Why ſo? Why to ſignifie that God would ſhew Mercy unto his People by way of Atonement and Sacrifice; that he would ſhew them Mercy that way, becauſe of the uncleanneſs of the Children of Men, therefore God would have no Communion with them, but by the Blood of Atonement.

And this was a Type of Heaven it ſelf; Chriſt (ſaith the Apoſtle) is gone into the moſt Holy place, to Heaven it ſelf, there to appear in the preſence of God for us: And as the High-prieſt of old did carry the Blood of the Sacrifice into the moſt Holy place on Earth; ſo our Lord Jeſus Chriſt did carry his Blood into Heaven, which is the moſt Holy

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place of all; which ſpeaks better things than the Blood of *Abel*, which cries for vengeance; but the Blood of Jeſus Chriſt calls for mercy, for every one that comes to God by him: This is the meaning of his making interceſſion for us.

But now in the Third place, *Why doth the Apoſtle ſay in the Text, that Chriſt is able to ſave to the uttermoſt, all that come unto God by him, ſeeing he ever liveth to make interceſſion for them?* Why is Chriſts ability to ſave us, put upon his ever living to make interceſſion? The Scripture (mind it) doth lay a great ſtreſs here, and the weight and burden of our Salvation is laid in this; upon Chriſts ever living to plead and maintain the great end of his death and ſuffering for poor ſinners, [he ever liveth,] and the Reaſons are theſe:

Firſt, *If Jeſus had died and never roſe again, our hopes of Salvation by him had periſhed with him, and been buried in his Grave.* If Chriſt had died and never roſe again, our hopes of Salvation by him, had died alſo, and been buried in the Grave with him. Mind what the Apoſtle ſpeaks to this purpoſe, 1 *Cor.* 15. 14. *If Chriſt be not riſen, then is our Preaching in vain, and your Faith is alſo vain.* If Chriſt be not riſen, our Preaching is in vain: How is that? Our preaching Salvation by Jeſus Chriſt, is in vain; it is to no purpoſe; if he be a dead man ſtill; and your Faith is vain, your Believing in him is vain, if he be in the ſtate of death ſtill. Why ſo? Becauſe in the Grave there is no work, nor no knowledge; the dead know nothing, the dead can do nothing; therefore if Jeſus Chriſt were in the ſtate of Death, if he were in the Grave, and not riſen again, it is in vain for us to preach Salvation by Jeſus Chriſt; and your believing in him for Salvation is vain: But in as much

much as he ever liveth, and is come out of the ſtate of Death, he is able to ſave to the uttermoſt, all thoſe that come unto God by him. You may obſerve in Scripture, that that time, that our Saviour Chriſt died and was laid in the Grave, his Diſciples and Followers on Earth, their hopes died with him; as you may read (in *Luk.*24.) of the two Diſciples going to *Emmaus*, what a ſad diſcourſe they had together, when Chriſt asked them, what communication they had together; they ſaid unto him, Concerning one Jeſus of *Nazareth*, which was a Prophet mighty in deed and word, before God and all the People; and how the Chief-prieſts and Rulers delivered him to be condemned to Death, and have Crucified him; and we truſted it had been he that ſhould have Redeemed Iſrael; and beſides all this, to day is the Third day ſince theſe things were done. When Chriſt was in the ſtate of Death, their hopes were dead; but ſaith the Apoſtle *Peter*, in 1 *Pet.*1.3. *Bleſſed be the God and Father of our Lord Jeſus, which according to his abundant mercy, hath begotten us again unto a lively hope, by the Reſurrection of Jeſus Chriſt from the dead.* As if he ſhould ſay, we were as dead men in our hopes, but when we ſaw his Reſurrection, our hopes began to revive again; and therefore he ſaith, Bleſſed be God, who hath begotten us to a lively hope, by the Reſurrection of Jeſus Chriſt from the dead. The Reſurrection of Chriſt, declares him to be a ſufficient Saviour; and therefore in *Rom.*8. When the Apoſtle *Paul* fell a triumphing in that Salvation, we have by Chriſt; and what doth he lay as a ground for it? in *ver.*34. ſaith he, *Who ſhall condemn us? It is Chriſt that died; yea rather roſe again, and is ſet at the right hand of God, and makes interceſſion for us*; yea rather is riſen again. Why doth he make

more of the Reſurrection of Chriſt, than of the Death of Chriſt? Becauſe if Chriſt had Died, and not Riſen again, and Aſcended to the Father, we had not had ſuch ground for our hope: [But rather is Riſen again.] For alas, if our hopes of Salvation did hang upon a Dead Man, it would have been a dead hope; but our hope is upon a living Saviour. For this end, ſaith the Apoſtle, *Rom.* 14. 9. *For this end Chriſt both died, and roſe again, that he might be the Lord, both of the dead and the living.* If he had not revived again and riſen again, he could not have been the Lord of the dead and the living. The Apoſtle hath a remarkable paſſage to this purpoſe; further in 1 *Cor.* 15.17,18. *If Chriſt be not raiſed, your Faith is vain, ye are yet in your ſins; then they alſo that are fallen aſleep in Chriſt, are periſhed.* If Chriſt be ſtill in the ſtate of Death and the Grave, then they that are fallen aſleep in Chriſt are periſhed. Thoſe Believers that did die in the Faith of Jeſus Chriſt, they are periſhed; if he be not ſtill alive, and at the right hand of God, they are periſhed, and ye are yet in your ſins: So that you ſee what a great ſtreſs the Scriptures put upon Chriſts Riſing again: Therefore ſaith *John* in the *Revelation I am he that liveth, and I live for evermore. Amen.* Why Amen? He puts Amen to it, that our Faith may be fixed on him, as able to ſave thoſe that come unto God by him.

Secondly, Our Lord Jeſus Chriſt is able to ſave to the uttermoſt, all that come unto God by him, and that becauſe he ever liveth to make interceſſion.] *Becauſe there can be no Accuſation or Condemnation, take place againſt any Soul, where there is ſuch an interceſſor.* If Chriſt were out of Heaven, where all Mens hearts and ways are ſeen and known, all the

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ſins of our Life and Converſation would riſe up againſt us, and Condemn us, and Accuſe us: But (ſaith the Apoſtle) who ſhall Condemn? Who ſhall lay any thing to our charge? It is Chriſt that hath Died, yea rather that is Riſen again, and ſits at the right hand of God, and makes interceſſion for us. No Accuſation from Satan and our Sins, can ſtand before the interceſſion of Chriſt; for though our ſins be ſuch as deſerve everlaſting Damnation, yet there is more worth, and vertue, and preciouſneſs, in the Death and Reſurrection, and Interceſſion of our Lord Jeſus Chriſt, than there is vileneſs in all our ſins; for his Interceſſion, is the preſenting of his ſuffering for us; and of all the ſatisfaction he hath made for Sin, and the manifeſting his Will; that thoſe that come unto God by him, may have the benefit of his Sufferings.

Thirdly, *He is the great Favorite.* Our Lord Jeſus Chriſt, he is one that brings us into favour with God: He came and made peace on Earth, and hath purchaſed peace in Heaven. If a Man ſhould undertake to interceed for a poor Rebel, that had been a Rebel himſelf, they would never regard him, or give any regard to his Interceſſion; but if a Man will interceed for a poor Rebel at Court, that was always a Favourite of the King, that never Rebelled or provoked him, you will ſay, this Man will carry it: Now ſaith the Scripture, *We have an Advocate with the Father, Jeſus Chriſt the Righteous*; not Jeſus Chriſt the Unrighteous, but Jeſus Chriſt the Righteous, who is our Advocate, that kept himſelf always in the Favour of God, and in his Fathers Love. Such an High-prieſt doth become us, who is Holy, Harmleſs, Separate from Sinners, and made higher than the Heavens. We need one, that

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is Jeſus Chriſt the Righteous; and therefore he ever liveth, and is able to ſave thoſe that come unto God by him. He ever liveth to make Interceſſion, that was always in the favour of the Father. *This is my beloved Son, in whom I am well pleaſed*; ſhewing, that he was well pleaſed with his Suffering, and Interceſſion, and ſets on his Right hand on high. Upon all theſe accounts it is, that Chriſt ever liveth to make Interceſſion for us. And upon theſe reaſons he is able to ſave all that come unto God by him.

I ſhall wind up all with a word or two of Application.

Firſt then, here we ſee, *That our Salvation is out of our ſelves; and that it reſts ſolely, and alone, in our Lord Jeſus Chriſt.* For the beſt works that ever any of the Children of God did, are not able to ſave them; becauſe no mans works are perfect before God. The beſt works that we can do, are not able to ſave us, in any meaſure. But our Lord Jeſus Chriſt is able to ſave to the uttermoſt. We are very apt to reſt in our own doings and duties; eſpecially, if any thing be done by us in a right manner. We are very apt to take up our Reſt too much therein. We are apt to draw too much comfort for our ſelves, for what we do, rather than from what Chriſt hath done for us. But 'tis for want of lively Faith in Chriſt. But, if you will be ſafe, and have true comfort, you muſt come from works. See how the Apoſtle ſets Works and Grace in oppoſition, in the matter of Election, and ſo it holds as to Juſtification, *Rom.* 11. 6. *And if by grace, then it is no more of works; otherwiſe grace is no more grace; but if it be of works, then it is no more grace; otherwiſe works is no more works.* What is the meaning of this? The meaning is this; That if we reſt upon our works,

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for our Salvation, and Acceptation with God, then the Grace of God, by which we are ſaved, ſignifies nothing to us: For if it be of works, it is not of grace.

But on the other hand; If we be ſaved by grace, then not by works: Works is no more works. See therefore, look that you live wholly and ſolely upon the grace of God in Jeſus Chriſt: And that you do your work, not from your ſelf, and not for your ſelf. As for example; If a man do receive an Eſtate, or an Inheritance of his Father, as a free gift; then he pays nothing for it. If a man ſays he deſerved it, or that he wrought for it; this takes away the freeneſs of the gift. If it be of gift, it is not of duty: If it be of duty, it is not of gift; So, if it be of grace, 'tis not of works; and therefore ceaſe from your work in the matter of your Juſtification; that is, ſtand clear from reſting on your works: Look at free Grace in Chriſt for all; for he ever liveth to make Interceſſion for us. 'Tis when we are ſaved by Grace, that we are able to work; and God doth graciouſly accept of our work. But how? as we are united to him, by his Son Jeſus Chriſt, our great Interceſſor. Hence you have that, *Col.* 3. 17. *And whatſoever you do in word, or deed, do all in the Name of the Lord Jeſus; giving thanks unto God, and the Father, by him.* How? when you pray, pray in the Name of the Lord Jeſus, and believe in the Name of the Lord Jeſus for acceptance; and when you praiſe the Lord, praiſe him in the Name of the Lord Jeſus; and truſt in him for acceptance. Do all in the Name of the Lord Jeſus: becauſe he is the great Interceſſor for our Souls: And he takes away the iniquity of our holy things, that they may be accepted. And he offers

up his own Interceſſion, with the prayers of the Saints; and therefore, whatever you do, do all in the Name of the Lord Jeſus. This is the Spiritual Leſſon that we are to learn from this Doctrine or Truth, that we are now upon:

That if Jeſus Chriſt be able to ſave to the uttermoſt, all thoſe that come unto God by him; then reſt upon him with full and entire Faith, and ceaſe from your own works, and reſt wholly and alone upon the Lord Jeſus Chriſt.

2. *Here is great encouragement and comfort for them that believe in the Name of the Lord Jeſus Chriſt.* Such are our ſins, and we have ſo much of guilt upon us, and defilements in us, as we know not how, with any face, to make our appearance before a holy God. And many Chriſtians, upon occaſions, are ready to deſpair of finding mercy with God. 'Tis true, if there were not a Mediator, an Interceſſor for us, there were reaſon to deſpair indeed. But God hath put a great Office upon his Son, that he ſhall make Interceſſion for Tranſgreſſors, *Iſa.* 53. 12. The Father there ſpeaking of his Son, with which I ſhall conclude; *He hath poured out his Soul unto death: And he was numbred with the Tranſgreſſors; and he bare the ſin of many, and made Interceſſion for the Tranſgreſſors.* Theſe expreſſions ſhew, that God the Father loved his Son, becauſe he bare our ſins, and made Interceſſion for the Tranſgreſſors; therefore will I divide him a portion with the great, and he ſhall divide the ſpoil with the ſtrong; becauſe he made his Soul an offering for ſin, and bare the ſin of many. Let this be comfort and encouragement to every poor Believer: And ſay thus; Well, I have many ſins, and many infirmities; but thanks be to God, the League is broken, I do

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not love them; but I hate them---I am one that hangs upon Jeſus Chriſt: And ſeeing I have heard that he is able to ſave to the uttermoſt, all that come unto God by him, ſeeing he ever liveth to make Interceſſion for all thoſe that come unto God by him; I will come unto God by him.

SERMON XI.

Hebrews 7. 26.

For ſuch an High-prieſt became us, who is holy, harmleſs, undefiled, ſeparate from ſinners, and made higher than the Heavens.

I Have, through Divine Aſſiſtance, gone thus far through this Chapter, where the Apoſtle treats ſo largely of Jeſus Chriſt, and of his Prieſtly-office. As we are to live by Faith, and to be ſaved by Faith; ſo it is of great moment, to every one rightly to underſtand, and to be inſtructed by Jeſus Chriſt, and his Prieſtly-office. For as we are ſinners, there is no coming to a holy God, but by him. By him we are ſaid to draw nigh to God; in *verſe* 19. as hath been ſhewed. And he is able to ſave to the uttermoſt all that come unto God by him; in *verſe* 25. which was the laſt thing was handled, [*He is able to ſave to the uttermoſt, them that come unto God by him.*] So that the Knowledge of Jeſus Chriſt, and Faith in him, is that Knowledge that is abſolutely neceſſary to Salvation: Therefore the Apoſtle doth ſo much inlarge upon it, in this Scripture, and in other Scriptures.

Now, in theſe words which I have read, for our

preſent meditation, we have a further Argument and Demonſtration given by the Apoſtle, to prove that Jeſus Chriſt, our great High-prieſt, is far more excellent than the High-prieſts under the Law. And the Argument is drawn from his purity, and their ſinfulneſs: His purity being holy, harmleſs, undefiled, ſeparate from ſinners: Whereas the Prieſts under the Law, they were guilty of ſin, and therefore they did offer Sacrifices, firſt, for their own ſins, in *verſe* 17. But our Lord Jeſus Chriſt, is one ſeparated from ſinners; ſo that the Argument lies thus; That Prieſt, that High-prieſt, pure and undefiled, and hath no ſin in him, muſt needs be more excellent, than they that had ſin, and did offer Sacrifice for their own ſins.

I begin now with *verſe* 26. For ſuch an High-prieſt became us, who was harmleſs, *i. e.* ſuch an High-prieſt was needful for us: and ſuitable for us in our ſtate and condition; for if we have had an High-prieſt that was not Holy and Harmleſs, how ſhould he carry on the work of an High-prieſt? How ſhould he ſave us from our ſins? How, ſhould he bring us from Miſery, if he had not been Holy and Harmleſs? But ſuch an High-prieſt became us, who was Holy: If any other had undertaken to appear in the preſence of God for us, he could never have brought this work about: Therefore it became us to have ſuch an High-prieſt: It was not for a ſinner to appear in the preſence of a Holy God, if we had not ſuch an High-prieſt, we could not have had acceptance with God, if we had not a Holy Advocate: You know what old *Eli* ſaid to his Sons; ſaid he, If one man ſin againſt another the Judge ſhall Judge him, (1 *Sam.* 2. 25.) But if a man ſin againſt the Lord, who ſhall entreat for him? There

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is no man fit to treat with a Holy God, that ſins againſt the Lord.

But you will object and ſay, Did not God appoint *Job* to pray for his Friends, and interceed for his Friends? And did not *Abraham* pray for *Sodom*? And they were ſinners, and yet they were injoined to pray for them.

For that we muſt diſtinguiſh between the Prayer of the Saints, and the Interceſſion of a Mediator. By the Interceſſion of Jeſus Chriſt, the Prayers of the Saints are accepted of God; why? Becauſe they come to him as a reconciled God, by Jeſus Chriſt: And their Prayers are made at the Throne of Grace: But the Interceſſion of Jeſus Chriſt, is not to a reconciled God without Chriſt: but to reconcile God by Chriſt, by his Death and Suffering: Chriſt he appears in the preſence of God for us, to preſent his Blood as the means of our reconciliation. *Jobs* Prayer was not to make reconciliation between God and his Friends by his Merits: But it was to draw out that Mercy, he was willing to beſtow upon them: It became Jeſus Chriſt to be Righteous, to be our Advocate; ſaith the Apoſtle, *If any Man ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous, who is a Propitiation for our ſins.* It was ſuteable to our condition, that he that ſhould appear in the preſence of God for us, ſhould be perfectly Righteous.

But then, here we have the purity of Chriſt ſet forth in four Branches.

1. He is ſaid to be Holy. 2. Harmleſs. 3. Undefiled. And 4. *Separate from Sinners.* And then we have his Exaltation, follows in theſe words [*made higher than the Heavens.*]

Theſe things we ſhall briefly explicate, as God

ſ. will

ſhall aſſiſt; and then come to ſome Application

Firſt, (ſaith the Text) *He was Holy*] It became us to have ſuch an High Prieſt who was Holy. Now, Holineſs as it here ſtands, in diſtinction from Undefilement, *it ſignifies that Holy Conſecration, which Chriſt was under in his Prieſtly Office.* For the Apoſtle hath reference in this word [Holy] unto the Holineſs of the High Prieſt, which was his dedication and conſecration to God. And therefore if you look into the 106. *Pſalm v.*16. You find there, that *Aaron* is called *the Saint of the Lord*, or the Holy one of God. How is that? *Moſes* was as much the Saint of the Lord in reſpect of Spiritual Grace, as *Aaron* was. But this is not ſpoken in reference to their Graces, but in reference to their Office. *Aaron* was the Saint of the Lord, the Holy one of God by Conſecration: For God took him out of *Iſrael*, and ſet him apart for his Holy Service: and as he was to approach to God, he was to have Holineſs written upon his Breaſt-plate, as you may ſee *Exod.* 28. 36. Thou ſhalt make a Breaſt-plate of pure Gold, and Grave upon it with the Engraveings of a Signet, HOLINESS TO THE LORD: This was to be Graven on the Breaſt-plate [Holineſs to the Lord] becauſe he was to go into the Holy of Holies, where God manifeſted himſelf: and God will be Sanctified by all thoſe that draw near to him ---- And therefore he muſt have a Breaſt-plate upon him, with this Engraving upon it [Holineſs to the Lord.] Why? Becauſe he was Conſecrated to appear before the Holy God. So when Chriſt is ſaid to be Holy: He is the perſon that is Sanctified, and ſet apart to appear in the preſence of God for us. Therefore you have thoſe words of our Saviour, *Joh.* 17.19. *And for their ſakes*

I Sanctifie my ſelf, that they alſo might be Sanctified through thy Truth. What is the meaning of this? Chriſt was Sanctified from the Womb, by the Holy Spirit: But (ſaith he) for their ſakes I Sanctifie my ſelf, *i. e.* I do ſet my ſelf apart for their ſervice, and do give up my ſelf for their ſakes, to appear in the preſence of God for them: And ſuch an High Prieſt became us who is Holy, to appear in the preſence of God for us.

Secondly, The Text ſaith, *he is Harmleſs.*] Every one of theſe four words, have their particular ſignification: All drives to this, to ſet out the Lord Jeſus Chriſt, in his perſonal excellencies [He is Harmleſs] the word ſignifies one that never did any wrong: and therefore in another place, it is tranſlated Innocent: one that did no wrong, either in thought, word, or deed: And ſaith the Apoſtle, *He knew no ſin,* 1 *Cor.* 5. and the latter end; and ſaith the Apoſtle *Peter, there was no guile found in his Mouth,* 1 *Pet.* 2. 24. he was harmleſs: He was one that could never be charged with wrong done to the Name of God, or to the good of Man-kind, he was Innocent, and therefore when the Scribes that were his bitter Enemies, and always Quarreling with him, ſaith he (in way of challenge he made againſt them) *which of you convinces me of Sin?* As if he ſhould ſay, you make great oppoſition againſt me of this and that, but which of you convinces me, of ſin? *Joh.* 8:46. and *Joh.* 14.30. *For the Prince of this World cometh, and hath nothing in me.* If the Devil could have found any thing in Chriſt but Innocency, he would have taken the advantage of him.

This is the ſecond Branch of the purity of Chriſt [He was Holy and Harmleſs.]

Thirdly, *Undefiled*] He was undefiled, *i. e.* his Humane

Humane Nature was never polluted with Original Sin, and Corruption never took hold on the Perſon of Jeſus Chriſt, ſo he is ſaid to be undefiled. We are unclean, and we come into the World unclean: But our Lord Jeſus Chriſt, tho' he took our Nature upon him, yet he did not take the ſinfulneſs of our Nature: He was undefiled in reſpect of all Original Sin and Corruption: there you read in the firſt of *Luke*, when the Angel came to *Mary*, to bring her the firſt Tidings of Chriſts conception and Birth, he ſaid to her (in the 35 *Verſe*) *The Holy Ghoſt ſhall come upon thee, and the power of the higheſt ſhall overſhadow thee: Therefore the Holy thing that ſhall be born of thee, ſhall be called the Son of God.* He was Holy, Pure and Undefiled in his Conception. *David* confeſſed, in his Penitential Pſalm: That he was conceived in Sin, and brought forth in Iniquity, as all men are, but our Lord Jeſus Chriſt, he was conceived by the power of the Holy Ghoſt: And he is Holy and Undefiled: He hath nothing of the Corruption of Mans Nature upon him.----And that is his third excellency. And then,

Fourthly, It is ſaid, *he is ſeparate from Sinners.*] This is ſtill to hint out to us, that he came not of the ſinful Race of Mankind. He came of the Race of Mankind, but not of the ſinful Race: For God ſeparated him from the ſinful Race of Mankind. The Man Chriſt Jeſus, ſeparated from ſinners, *i. e.* from all ſinners, that came out of *Adams* Loins: That tho' he was a Man, he was ſeparated from Man, as a ſinner [ſeparated from ſinners.]

But here it may be objected; How can it be ſaid that Chriſt was ſeparated from ſinners, when he converſt ſo much with ſinners, when he was here on Earth; ſo that the Phariſees ſaid, he was a Wine-

Wine-bibber, and a friend of Publicans and ſinners?

The Anſwer is thus: Our Lord Jeſus Chriſt, when he was here on Earth, did converſe with ſinners, for the ſaving of their Souls, but never converſt with them in their ſin: And ſo he is ſaid to be ſeparated from ſinners. Chriſt could have no more communion with their ſins, than Light with Darkneſs: Yet he converſt with ſinners, as he came to ſave and to ſeek them that were loſt. He came to ſave them, not to mingle with them in their ſins: Therefore you may obſerve in *Luke* 19. when he goes to *Zacheus* his houſe, ſome of the people murmured, and ſaid, He is gone to be a Gueſt, to a man that is a ſinner, in *verſe* 7. But what ſaith Chriſt in *verſe* 10. The Son of Man is come to ſeek and to ſave thoſe that were loſt; Therefore he was to go to be a Gueſt to a ſinner; to ſave thoſe that were loſt. It was eaſie with Chriſt to keep, and converſe with ſinners, and yet keep himſelf from the defilement of their ſins. As it is with a Phyſician; he can go into the houſe of a ſick perſon, and yet keep himſelf free from the Contagion of the Diſeaſe. The Adverſaries of Chriſt could never charge him with any defilements of ſin; and herein the purity of our Lord Jeſus Chriſt is ſet out to us [And it became us to have ſuch an High-prieſt.]

But then, here is the next thing, which is, his Exaltation [*Made higher than the Heavens.*] That is an expreſſion that carries much in it. Here we have the Exaltation of our great High-prieſt. He is made higher than the Heavens: [Heavens in the Plural number.] The Scripture mentions three Heavens.

Heavens. Firſt, The Loweſt Heaven is the Airy Heaven, where the Fowls of the Air flie. And of this you read in *Gen.* 1. about the 8th *verſe.* God called the Firmament Heaven, when he had ſeparated the Earth from the Heaven.

The ſecond or middlemoſt Heaven, is the Starry Heaven, which God ſhewed to *Abraham*, in *Gen.* 15. where the Sun, Moon and Stars are contained. But then,

There is a Third Heaven, which is the place of the bleſſed, where God doth manifeſt himſelf in his Glory; and that Third Heaven the Apoſtle ſpeaks of, in 2 *Cor.* 12. 2. he tells us that he was *caught up into the Third Heaven*, that is, the place where the bleſſed are--- This is that which *Solomon* calls *the Heaven of Heavens*, in that paſſage of his, in 2 *Chron.* 2. 6. But *who is able to build him an Houſe, ſeeing the Heaven, and the Heaven of Heavens cannot contain him*? that is, God. Now (ſaith the Apoſtle here in my Text) Jeſus Chriſt our High-prieſt, is made higher than the Heavens; he is made higher than the Terreſtrial Heaven, higher than the Starry Heaven; and I pray mind what an Emphaſis the Scripture puts upon this; compare the words of the Text with *Epheſ.* 4. 10. the Apoſtle ſaith, *That he Aſcended far above all Heavens, that he might fill all things.* The Apoſtle in the Text ſaith, that he is made higher than the Heavens, and here he ſaith, he is Aſcended far above all Heavens: Why? Becauſe in his exalted ſtate of Glory, he is taken up above, to Gods right hand, which is above all the Created Glory in Heaven. For though the great God made a Heaven for the holy Angels, and for the glorified Saints, and doth there manifeſt his Glory, ſo far as they

they are capable of receiving it, yet ſtill God is above all; the Heaven of Heavens cannot contain him (ſaith *Solomon*:) How? God is a Heaven in himſelf. You know the Prophet tells us, that he inhabits in Eternity, and liveth in Eternity: Now this Eternity, was in God himſelf, before the Heavens were made; and tho he manifeſts himſelf in his Glory, among the Saints and Angels, yet he is above all; and ſo the Glory of Chriſt is far above all the Glory of the Saints and Angels; for the Glory of Chriſt is to ſit at Gods right hand, as the Apoſtle ſaith, *Heb.* 1. 13. He gives us Glory in Heaven, and his Angels have Glory in Heaven, but Jeſus Chriſt hath higher Glory than all theſe, for he is at the Fathers right hand, and he dwells in God himſelf, and inheriteth Eternity; ſee *Epheſ.* 1. 20, 21. when the Apoſtle, who is ſpeaking of raiſing up Chriſt from the dead, he ſaith, *He ſet him on his own right hand in Heavenly places, far above all Principalities and Powers, and Might and Dominions.* Mind how high the Apoſtle goes with this; when he raiſed up Chriſt from the dead, he ſet him on his own Right hand, far above all Principalities, and Powers, and Dominions. What Principalities and Powers are theſe? Why the holy Angels, for Heaven is a Kingdom, and there is a Government and an Order in Heaven. There is Principalities and Powers, there is Angels and Arch-angels: But when God raiſed Jeſus Chriſt from the dead, he raiſed him above the Angels, he ſet him far above the Glory of the Saints. And tho he prayed that the Saints might be where he is, it is not meet that we ſhould be received in that height of Glory, where he is; but we are to have the Glory of Chriſt communicated

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to us, ſo far as we are capable to receive him, as he is the ſecond Perſon of the Trinity. The Saints cannot reach to that Glory he is in, but they ſhall have it ſo far as they are capable to receive him, *Phil.* 2. 9, 10. *Wherefore God hath highly Exalted him, and given him a Name which is above every Name; That at the Name of Jeſus every Knee ſhould bow, of things in Heaven, of things in Earth, of things under the Earth.* All the holy Angels and Saints in Heaven, do bow unto our Lord Jeſus Chriſt, and do homage to him in our Nature: Why? Becauſe the Father hath made him higher than the Heavens; above all the Glory of Heaven. He is not only holy, harmleſs, ſeparate from ſinners, but made higher than the Heavens. And ſuch an High-prieſt became us.

Now for Application.

This Doctrin is Four ways Uſeful to us:

Firſt, *This ſhews the Riches of Gods Goodneſs and Mercy to poor ſinful Man, that he ſhould appoint ſuch a High-prieſt to interceed for us; ſuch a one as is not to be found among all the Children of Men.* God had the whole Creation before him, Angels and Men; but there was no Perſon could be found, that did become us, that was fit to be our High-prieſt, but he that is higher than the Heavens, the Son of God. Oh the great goodneſs of God! It will take up an Eternity to adore God for his goodneſs in our Salvation by Jeſus Chriſt. God hath done much for us, in our Creation; he hath made us rational Creatures out of nothing, he hath made a World for us to inhabit,

inhabit, and given us Dominion over the works of his hands -- hath made us but a little lower than the Angels; which made the Pſalmiſt cry out, Lord, what is man that thou art ſo mindful of him? But what is this work of Creation, to the work of Redemption, by our Lord Jeſus Chriſt? when he took the Son of his love, that is higher than the Heavens, and had Glory with him before the World began; when there was no Heaven, no Earth, to take his Son, and to call him to this work, to appear in the preſence of God, that we might be accepted by him. Oh what infinite goodneſs is this! Oh how ſhould we get our Hearts affected with this! He did not ſo with the Angels; let us therefore labour to admire the riches and goodneſs of God the Father, who hath called his Son to this Office, and hath given him an Oath, that he ſhould be a Prieſt for ever.

Secondly, As this Doctrin ſhews the great Love and Mercy of God, ſo alſo, *The Grace of our Lord Jeſus Chriſt.* For if he that had a Glory with the Father, before the World began, would not have become Man, would not have taken this Office, we had all periſhed; but that he who is higher than the Heavens, ſhould condeſcend ſo low, as to take up the cauſe of poor ſinners, wretched ſinners. Do we know what we are? Have we any ſenſe of what we are by Nature? Do we not find our ſelves Proud ſinners, Carnal ſinners, Unbelieving ſinners, vain and empty Creatures? And for him that is above the Heavens, to undertake for theſe poor Creatures: Oh what infinite free Grace is this!

You know how it is among Men; if you have a bad Man, and he hath a bad Cauſe, you will ſay there is not a man will undertake his Cauſe: Our Lord Jeſus Chriſt, he hath to deal with bad Men, and bad Women; he undertakes for them, to juſtifie them before God. Oh the riches of the Grace of Chriſt in undertaking for ſuch poor wretched ſinners! You may apply that in *Rom.* 5. 7, 8. *Scarcely for a righteous man will one die; yet peradventure for a good man ſome would even dare to die: But God commendeth his love towards us, in that while we were yet ſinners, Chriſt died for us.*

Thirdly, This Doctrin is *A ſpecial ground of comfort, for finding acceptance with God, to every believing Soul, to every one that comes to God by Chriſt, by a true and unfeigned Faith.* You may come to God, having ſuch an High-prieſt. If you mind the Scripture you will find the Scripture doth not only commend Faith in the Children of God, but confidence (which is the higheſt degree of Faith;) in *Heb.* 3. the Apoſtle ſpeaking of Chriſt being ſet as a Son over his own Houſe, in *v.* 6. But Chriſt as a Son over his own Houſe, whoſe Houſe we are, if we hold faſt the confidence, and rejoycing of the hope, firm unto the end. If we hold faſt confidence: What is this confidence? Why confidence is when we go about a buſineſs without fear, doubtings, diſtruſt, jealouſies, when we go freely and boldly about; ſo ſaith the Apoſtle, *Let us go boldly to the Throne of Grace*: Why? For we have ſuch an High-prieſt that interceeds for us. You know that a Man will bear and rely with confidence upon his Friend at Court; and ſhall not we bear upon Chriſt, when we

we draw nigh to God by Jeſus Chriſt: We may then draw nigh to God with a holy confidence, not doubting. For it is a dishonour to our Lord Jeſus to want confidence in him; labour therefore to ſtrengthen your Faith by theſe things, that ye may ſerve the Lord with a holy, yet a humble confidence.

Laſtly, If ſuch an High-prieſt became us, who was holy, harmleſs, undefiled, and ſeparate from ſinners; *Then ſurely ſuch a People doth become this great High-prieſt, which are holy, harmleſs, and ſuch do mortifie their ſin, and do caſt off the pollutions of the World.* As it becomes us to have ſuch an High-prieſt, ſo it becomes us to be holy as he is holy; to be pure as he is pure. I ſhall give you but one or two inſtances, and ſo conclude; in *Philip.* 4. 8. *Finally, Brethren, whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report; if there be any vertue, and if there be any praiſe, think on theſe things.* The Apoſtle gives this as a general rule; if there be any thing that is good, true, and holy, that to the Glory of God, think on theſe things: So in the Epiſtle to the *Epheſians* 4. 1. *I beſeech you therefore, that you walk worthy of the Vocation wherewith ye are called*; that is, that ye walk becomingly, that you walk up to it. I ſhall name but one Scripture more, which the Apoſtle there writes for the inſtruction of Chriſtian Women, 1 *Tim.* 2. 9, 10. *In like manner alſo, that Women adorn themſelves in modeſt Apparel, with ſhamefaſtneſs and ſobriety; not with Broidered Hair, or Gold, or Pearls,*

You know how it is among Men; if you have a bad Man, and he hath a bad Cauſe, you will ſay there is not a man will undertake his Cauſe: Our Lord Jeſus Chriſt, he hath to deal with bad Men, and bad Women; he undertakes for them, to juſtifie them before God. Oh the riches of the Grace of Chriſt in undertaking for ſuch poor wretched ſinners! You may apply that in *Rom.* 5. 7, 8. *Scarcely for a righteous man will one die; yet peradventure for a good man ſome would even dare to die: But God commendeth his love towards us, in that while we were yet ſinners, Chriſt died for us.*

Thirdly, This Doctrin is *A ſpecial ground of comfort, for finding acceptance with God, to every believing Soul, to every one that comes to God by Chriſt, by a true and unfeigned Faith.* You may come to God, having ſuch an High-prieſt. If you mind the Scripture you will find the Scripture doth not only commend Faith in the Children of God, but confidence (which is the higheſt degree of Faith;) in *Heb.* 3. the Apoſtle ſpeaking of Chriſt being ſet as a Son over his own Houſe, in *v.* 6. But Chriſt as a Son over his own Houſe, whoſe Houſe we are, if we hold faſt the confidence, and rejoycing of the hope, firm unto the end. If we hold faſt confidence: What is this confidence? Why confidence is when we go about a buſineſs without fear, doubtings, diſtruſt, jealouſies, when we go freely and boldly about; ſo ſaith the Apoſtle, *Let us go boldly to the Throne of Grace:* Why? For we have ſuch an High-prieſt that interceeds for us. You know that a Man will bear and rely with confidence upon his Friend at Court; and ſhall not we bear upon Chriſt, when

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we draw nigh to God by Jeſus Chriſt: We may then draw nigh to God with a holy confidence, not doubting. For it is a diſhonour to our Lord Jeſus to want confidence in him; labour therefore to ſtrengthen your Faith by theſe things, that ye may ſerve the Lord with a holy, yet a humble confidence.

Laſtly, If ſuch an High-prieſt became us, who was holy, harmleſs, undefiled, and ſeparate from ſinners; *Then ſurely ſuch a People doth become this great High-prieſt, which are holy, harmleſs, and ſuch do mortifie their ſin, and do caſt off the pollutions of the World.* As it becomes us to have ſuch an High-prieſt, ſo it becomes us to be holy as he is holy; to be pure as he is pure. I ſhall give you but one or two inſtances, and ſo conclude; in *Philip.* 4 8. *Finally, Brethren, whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report; if there be any vertue, and if there be any praiſe, think on theſe things.* The Apoſtle gives this as a general rule; if there be any thing that is good, true, and holy, that to the Glory of God, think on theſe things: So in the Epiſtle to the *Epheſians* 4. 1. *I beſeech you therefore, that you walk worthy of the Vocation wherewith ye are called*; that is, that ye walk becomingly, that you walk up to it. I ſhall name but one Scripture more, which the Apoſtle there writes for the inſtruction of Chriſtian Women, 1 *Tim.* 2. 9, 10. *In like manner alſo, that Women adorn themſelves in modeſt Apparel, with ſhamefaſtneſs and ſobriety; not with Broidered Hair, or Gold, or Pearls,*

or coſtly Array; but which becometh Women, profeſſing Godlineſs. There is a Dreſs becoming Women profeſſing Godlineſs; and there is the Dreſs of a Harlot. There is not a Woman in the Congregation, but would be counted a Profeſſor of Godlineſs: Then look to your Attire, wear thoſe things that carry Sobriety, Modeſty, and Shamefaſtneſs, and ſuch a Dreſs as becomes Godlineſs. And ſince we have ſuch an High-prieſt as becomes us, who is holy, harmleſs, and undefiled; how doth it become us to live to the glory of God, and the honour of our Lord Jeſus Chriſt.

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